MURRAN
MY VILLAGE

BY

CHANDER M BHAT

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DEDICATED IN THE MEMORY OF
MY BELOVED FATHER

PT. DINA NATH BHAT
(Petition Writer)

WHO IS NO MORE. HIS AFFECTION AND PERSEVERANCE HELD ME FROM DEVIANCE AND DRIFT, AND ENCOURAGED ME IN MY ACADEMIC PURSUIT.

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FOREWORD

Sh. Chander Mohan Bhat has written a book on 'Village Murran', District Pulwama, Kashmir and has sent to me for writing a foreword.

It is unfortunate that the book has come to me when my eyesight is very weak and I cannot even read. Therefore, appreciating this spirit without knowing the exact contents, is a fool's task and a meaningless job.

But my pleasure at this ailing age of 92, has become immense simply because one of our young men has thought it fit to immortalize this community, village and Baradhari. He has collected material from all sources possible and put them in this book for the appreciation of the public at large. A very noble, lofty, original and sacrificing spirit, he requires all praises and thanks which must have cost him financial and physical strain resulting in this research.

As a person belonging to Murran, I feel proud of this performance. I hope, he will render his best efforts and produce more substantial material to keep the name of his village Murran as an important part of India.

May God grant him long life and amount of enthusiasm, dynamism and desire for research in the days to come! The reader should be thankful to him for this information, which will immortalize Murran village. My heartiest congrats to him and I wish him more and more success. May God bless him!

Jammu **Justice J. N. Bhat (retd.)**

Dated: 28th May 2002

ACKNOWLEDGEMENTS

I would never have thought of writing about village Murran, my native village to which I owe my childhood, had Shri Vijày Kumar Bhat son of Shri Jai Lal Bhat, one of the member of the village not asked me to do so. Having been entrusted with this job, I have tried to accomplish it as well as I could. I am fully conscious of my limitations and extremely grateful to the elderly members of this village in general and my brothers, Shri Roshan Lal Bhat (Zonal Education Officer) and Shri Ashok Kumar Bhat (Lecturer) in particular who helped me in bringing out this short history. I sincerely ack[illegible] the constant help and encouragement extended by my wif[illegible] worked day & night with me; besides am indebted to my mother Smt. Meenawati Bhat for her blessings and my appreciations are there to Susheel Bhat, Avinash Bhat and Ajay Bhat for their support.

My thanks are due to Shri Kuldeep Kumar Bhat son of Sh. Ganga Dhar Bhat 'Dehati' who provided me, besides first hand information, the short stories and anecdotes associated with some famous personalities of Murran and its adjoining villages.

I am extremely grateful to Shri Pushker Nath Razdan of village Frestipora, Shri Prem Nath Bhat, Shri Kashi Nath Bhat, Shri Pairay Lal Pandita, Shri Tej Pandit, Shri Ramesh Kumar Koul, Girdhari Lal Wakhloo, Sunil Dhar, Sanjay Pandita and to my friends..... Shri Ajay Kumar Pandita of village Lajoora and Shri Suresh Boni for offering their sincere co-operation to me in making the project a success. I am also thankful to those who promised me a lot, but nothing concrete and ultimately left the burden on my own shoulders only.

The prevailing situation in Kashmir caused difficulties in consulting the elderly persons of the village. However, some of them were contacted, and after mutual discussions, some anecdotes were included in this short history.

I am also thankful to Shri Badri Nath (retd. Principal) who is still residing in the village, for some fruitful discussions I had with him about village Murran.

I convey my oceans of thanks to Shri Triloki Nath Bhat son of Sh. Maheshwar Nath Bhat, Virginia State, the USA, a Vedic scholar, writer and thinker who proved instrumental in encouraging me to work accurately and thoughtfully.

My special thanks to Dr. Agnishekhar, for his guidance, while giving final shape to the book and without expressing thanks to my friend Sh. Adarsh Ajit my shower of gratitude remains incomplete.

Last but not the least, my heartfelt gratitude is due to Shri Aijaz Hussain, who has taken personal interest in the neat typing of this book and Shri B. N. Koul, Secretary, Sri Ramakrishna Ashrama, Srinagar, who allowed me to type the monograph on the computer available at their centre.

Bhat C Mohan

INTRODUCTION

KASHMIR! The word causes a thrill of delight in the minds of Indians. It is a by-word of all that is beautiful landscapes, handsome people, delicious fruits and, above all, a salubrious climate, which is an elixir of life. Truly has been characterized as the earthly paradise.

The land of Kashmir has a long history to narrate. Except for a reference, in the Rgveda (X, 75.5), to the river Marudvrdha, whose identity with the present Maruwardwan of Kashmir has not yet been definitely established, there is nothing to indicate the Vedic Aryan's familiarity with this region. The earliest references to this land and its people are, perhaps, contained in Paanini's celebrated grammar and in its great commentary by Patanjali.

The Mahabharata (II.27.17) mentions the people of this land and their king. The Purnas are aware of the Kashmirians as a northern nation. The astrological work Brhat-Samhita of Varahamihira and Sri Harsa's drama Ratnavali are some of the early Sanskrit works to refer respectively to some Kashmirian tribes and Kashmiri saffron.

Ptotemy is one of the early foreigners to refer to Kaspeira, which is equated to Kashmir. The Chinese generally knew the northern frontiers and states of India. The earliest definite reference to Kashmir, however, is found in the writings of Che-mong who visited this region early in the fifth century A. D. That Kashmir was a seat of learning is attested by the account left by another Chinese traveler, Fa-Yong, of the same century.

Hiuen Tsang, who visited India in the seventh century A. D., left a fairly full account of the geography and religious condition of this land.

Muslim writers like Al-Masudi and Al-Qazwini have given us some information, albeit very scanty, on the historical geography of Kashmir.......... a much fuller account of which is found in Alberunis "Kitabul-Hind".

Marco Polo is, perhaps, the last foreigner who, in the mid thirteenth century, left an account of Kashmir.

As one casts a glance at the North-West of India, Kashmir-Jammu at once catches the eye. Beyond this there is no territory of the Indian Union. This state is situated roughly between 32°.17' and 36°.58' North, between 73°.26' and 80°.30' East. It extends a little over eighty two thousand square miles with a population of one crore according to the census report of year 2000. The ancient kingdom of Kashmir state included the Pakistan occupied portion also.

The valley of Kashmir with an average of 6000 feet above sea level is surrounded on all sides by mountain ranges and dotted with rivers and lovely lakes. The most noteworthy mountains are the Nanga Parbat to the north, the Harmukh to the east, Maha Dev on the south overlooking the present capital city of Srinagar and range of Gwash-Brari and the lofty peak of Amarnath. On the North West is the stately Kajinag. The mountain barrier provided a natural defense against the incursions of foreigners for a long time.

The valley is fertile in yielding rich harvests of paddy, barley, maize and wheat.

The present indigenous Hindus of the valley are generally known as Pandits. Kashmiri Pandits are well known all over India for their acuteness and subtlety of mind, their intelligence and quick wittedness. They prefer priestly, literary, and clerical occupations, but in the severe competition of life many have been compelled to make more use of agriculture and become cooks, bakers, confectioners, and tailors, and indeed, to follow any trade except the following which, according to Lawrence, are barred for them..............cobbler, potter or fruit seller. It is hard for our occidentals to understand why the line should have been drawn at their apparently harmless occupations, but those of us who have lived in India know that the Hindu does adapt his lines with extraordinary sharpness and rigidity, and a Kashmiri Pandit would as much think of working as a boatman as an English gentleman would think of wearing a black tie at a formal dinner party.

The Kashmiri Pandits are essentially town-people, and out of their total number about half live in the city of Srinagar. But they are also scattered sparsely through the villages, where the visitor will easily

distinguish them by the caste mark on the forehead. On the whole they have a cultured look and a superior bearing.

From the ancient times Kashmir was divided into two principal administrative divisions ...... Kemraz and Meraz, which has been referred in Sanskrit texts as Kumaraja and Madavaraja. At present Kemraz comprises, the areas on both sides of river Jhelum below Srinagar while Meraz comprises those above it. In the Lohara period (10th century A.D.) one more mountain division called Lohara kingdon was added to the kingdom of Kashmir. This mountain district is immediately adjoining Kashmir in the South West and is now called Poonch district. These districts were further sub divided into several Tehsils called Visaya. According to Lokaprakasha, Kashmir was sub-divided into 36 Visayas.

It may be advisable to insert here the names of these thirty-six Visayas of, Kashmir with their capital.

S.No.	Name of Visaya	Name of the Capital
01.	Deosir	Kuligam
02.	Ardewen	Mohunpora
03.	Shukru	Drabogam
04.	Shupeyon or Batu	Shupeyon
05.	Nagam	Chodra
06.	Zynapur	Wucheh
07.	Sopor-Samun	Auriel
08.	Banihal	Kosah Kot
09.	Shahbad	Shahbad
10.	Bureng	Sahagam and Luk-i-Bowun.
11.	Kotehar	Changus
12.	Mar-Tund	Bowun
13.	Anat Nag	Islamabad
14.	Duchin Para	Kunzalwun
15.	Kahaura-Para	Eish Mukam
16.	Sayur-i-Muzi Bala	Bij Beara
17.	Sayur-i-Muzi Paien	Simbul
18.	Trahal	Trahal

19.	Vehi	Pampur
20.	Pahak	Shalamar
21.	Lal	Nunur
22.	Kohihama	Bundurpur
23.	Zynagyr	Sopore
24.	Muchihama	Muchihama
25.	Tylagam	Tulagam
26.	Kruhim	Sarafras Khan & Naushera
27.	Perg of Duchu	Perg of Bangil
29.	Muchipora	Baramulla
30.	Yech	Karalapur
31.	Shaura	Litur
32.	**Cherat**	**Murun**
33.	Humel	Chaughul
34.	Auter	Terukpur
35.	Muchipora	Gurukpur
36.	Lolab	Lolur

Of these Nagam and Deosir were the largest; each containing more than 200 villages, or the remains of villages.

Presently Kashmir valley has been divided into six revenue districts viz. Anantnag, Badgam, Baramulla, Pulwama, Kupwara and Srinagar.

District Pulwama was carved out of Anantang district on July 1st 1979. The total geographical area, of the district is 1398 sq. km. of which forests cover 279 sq. km. area. The district is situated 32 km. from Srinagar, lies in south of Kashmir. It is surrounded by Srinagar in the north, Poonch and Budgam in the west and Anantnag in the South East.

The district comprises four tehsils, namely Pulwama, Shopian, Tral and Pampore and five Niabats of Shadimarg, Zainapora, Litter, Awantipora and Khrew. There are six community blocks of Pulwama, Pampore, Shopian, Kakapora, Keller and Tral. Six notified area committees of Pulwama, Shopian, Pampore, Tral, Awantipora and Khrew exist in the district. Out of the total 561 inhabited villages of the district, 219 fall in Pulwama tehsil, 29 in Pampore, 82 in Tral and 124 in

Shopian tehsils respectively. According to revenue records there are 07 uninhabited villages.

The main crops here are paddy, maize, mustard, and pulses. Fodder is also cultivated in Rabi season. Pampore area is dotted with the Saffron fields. The famous "Ambree" apple is also grown here.

According to revenue records, the original name of Pulwama was Panwangam, which comprises of four patties, namely Malikpora, Dangerpora, Chhatpora and Dulipora. The Pattis continue to be known by these names. At some stage Panwangam became to be called as Pulgam, which with the passage of time changed into the present name of Pulwama. The district has a rich cultural and historical background with legendary people having been born and brought up in the district and ancient kings choosing the area as their capital. The 9th century Kashmir ruler, Awanti Verman founded Awantipora as his capital city. The remains of the city are still located at a site about 28 km. from Srinagar in the form of Awanti Swami Temple ruins on the left side of the Srinagar-Jammu national highway. The archaeological monuments at Awantipora, Jawbrari, Kakapora, Norastan in Tral and other places signify the rich, history of the district. Awanti Verman (854-83 A.D.) was a great patron of art and culture. Besides Awanti Swami Temple, he built another one, about a kilometer away at Jawbrari. Artificial lakes circled the temples. After the death of the king, his son, Shanker Verman, ascended the throne and retained Awantipora as his capital. He conquered many areas and extended his kingdom beyond Kashmir with his large army raised from the local people.

The famous shrine of Tsrar Sharif also forms the part of this district. Tsrar is the home of Sheikh Nur-ud-din alias Nund Rishi, the patron saint of Kashmir venerated both by Pandits and Muslims, and he was the founder of the famous order of Islamic Rishis, upholding communal amity and brotherhood of man. People from all over the valley and outside visit the shrine during autumn month, when a huge mela is held for weeks. The shrine consists of a big and spacious shrine monastery, mausoleums and residential quarters for pilgrims. There is also a building in which are housed the holy relics of the great saint, held in great veneration.

The district is also the birthplace of various legends and legendaries. The famous love legend, Heemal-Nagirai, is believed to have taken birth here. Nagirai was a serpent prince who fell in love with a damsel, Heemal. The spring where the lovers weaved their love life is in Shirmal near Shopian, an existing important town of the district.

Legendary mystic poetess, Lal Ded, was born at Padampora now Pampore, a village of Pulwama district. Her verses taught universal brotherhood and monotheism. Lal Ded's poetry, translated into various languages transcended the boundaries of Kashmir. Another greatest poetess of repute with melodious women sensibilities, Habba Khatoon who rose to the queen of Kashmir after her wedlock with king Yusuf Shah Chak also belonged to a village in the Pulwama district near Pandrethan of today before she shifted to the royal palace. The district is also the birthplace of the revolutionary poet; Mahjoor, Wahab Khar and Soccha Kral are two other great names in the Kashmir mystic poetry to have been born in Pulwama district.

The district, more or less, enjoys similar climate, as other districts in the valley except that the areas situated at higher altitudes are cooler in summer and inaccessible in winter due to heavy snowfall. The average height of the district is 1638 meters (5,372 feet) above sea level. Village Murran is one of the famous villages of district Pulwama.

IMPORTANT STATISTIC
(District Pulwama)

a)	Population	Male	3164660*
		Female	2822729
b)	Area		1398 Sq. Km.
c)	Number of Tehsils		04 (Pulwama, Shopian, Tral & Pampore)
d)	Number of Towns		04 (Pulwama, Shopian, Tral & Pampore)
e)	Number of villages	Inhabited	561
		Uninhabited	07

* Population as per 1981 Census. Source....... the Census Report published by Jammu and Kashmir Government.

LOCATION

Village Murran is located within the jurisdiction of Pulwama Police Station in the district of Pulwama and was comparatively prosperous in relation to other neighbouring villages. It stands about two km to the west of Pulwama town and two km. to the east of village Mitrigam... the birthplace of famous patriotic poet Pirzada Ghulam Ahmad 'Mehjoor'. One has to cross freshet 'Romesh' to reach Mitrigam and then to village Murran if one intends to visit Murran via village Roohmoh. There is a hamlet Haarpur... the last abode of ascetic Nidhan Sahib and village Deeri to the southeast. To the north lie two adjacent villages Dadoora and Shangerpora and to the south there are two villages Ashmander and Vochhapur. At present there is a bridge on freshet Roomesh and all traffic to famous Chrar-e-Sharief (Tsrar) plies via village Murran. Murran is divided into different morahs. The lower morh is called Bonapur, the upper morh is called Sheikhpur, the central morh is called Boni Bagh, the internal morh is called Batapur, the southeren morh is called Brarmeijpur and the northern morh is called Bonabagh.

The natural scenery of village Murran is very charming. This village, surrounded on all sides by green pastures, untrimmed meadows, trees, shrubs and paddy fields, breathes a typical rural atmosphere. The area, that extends about 05 sq. km between this village and other neighbouring villages is very fertile and yields all kinds of vegetables and other agricultural products. The main source of irrigating the surrounding cultivable land is Dharkol and Roomesh.

In olden days when there were no automobiles, the only means of conveyance to reach Murran was tonga (horse driven cart) and the members who were employed at Pulwama and other places connected by road were using tonga conveyance. Members of the village were preferring to walk on foot, which was otherwise good for health. The owners of these tongas were from village Murran, Kangan and Pulwama. There was something extraordinary thrill and attraction on both sides of the road which leads to Pulwama from Murran and that was the main reason that maximum members were preferring to walk on foot to reach their destination. En-route Pulwama two villages Kangan and Baabgund fall on the main road. Some half a km from Pulwama towards Murran there was a resting place

known as "Thak Boon" and it was a routine to take a short rest under this Boon (Chinar Tree) on the culvert over a stream having fresh waters whose source was the springs of village Sirnoo as there are a number of springs at village Sirnoo. Some two hundred yards from this resting place towards Pulwama near Malik Pur there was a small spring opposite the old water mill and the traveler sometimes was quenching his thirst by taking the cold and fresh water of this spring. From other side some half a km from Murran towards Pulwama at "Dharkol" one would take rest on the culvert of Dharkol constructed at a height of about 100 ft. above the level of the stream. In short the distance from Pulwama to Murran was covered without any sign of fatigue.

STATISTICAL DATA OF ADJACENT VILLAGES.

S.No.	Village	Hectares	Population	H.Holds
01.	Mitrigam	147.72	635	090
02.	Frastipur	015.38	090	015
03.	Deeri	153.78	616	090
04.	Kangan	234.32	952	124
05.	Doodura	082.96	609	082
06.	Roohmoh	647.91	2425	286
07.	Shangerpur	044.92	117	023
08.	Gusu	261.75	1299	191
09.	Ashmander	114.12	350	050
10.	Monghama	134.76	632	097
11.	Sirnoo	102.02	547	107
12.	Akhal	082.12	435	062
13.	Chiva Khurad	091.86	358	047
14.	Chiva Kalan	227.84	803	124
15.	Wahi Bugh	190.61	968	147
16.	Tiken Batapora	108.06	1085	165
17.	**M U R R A N**	**267.50**	**2981**	**410**

BRIEF HISTORY

Tarik-i-Kashmir (Persian) states that Murran was enclosed within masonry walls by the spouse of one shankaracharya. Who sold all her jewellery for the purpose. The name of the village is thus linked to umamatha. In a normal phonetic change- 'matha' was modified to 'ma'r, and the village name changed to umamar. In course of time it got changer to Mamuran & later simply to Murran.

Murran and its adjoining villages have been inhabited by the human tribes for the last about 5000 years. The most ancient among the habitations are Murran (Mayurana) and its adjoining villages like Kangan (Kangana), Tiken (Tikayana), Sirnoo (Suriayana). Some of the remains and "murties" have been found in these villages, while excavation, date back to hey days of the Naga culture. In the year 1980 when Shri Ghulam Ahmad Wani of village Doodura was constructing a house and during excavation for laying the plinth some idols belonging to the ancient period were found and the same where installed in a temple at village Tengpuna near Pulwama. Besides these habitations some other habitations like Moonghama (Manglahoma) have also been founded by the Nagas.

Then there are habitations like Mitrigam (Maitriyagrama), Pahaligam (Putrigama), Zayagam (Jayagrama) and Drabgam (Drabagrama), which were founded by the Aryans. Akahala too belonged to the Aryan period. Both Shaivism and Buddhism flourished here from the 1st to 12th century. At village Akahala (Aikshala) we see a "Chaka-Pal" (Chakrautapala), a huge round boulder with a Shiv linga engraved on it. Some of the finest idols of Vaishno, Durga and Buddha of the Gandhara art were also found in village Thokerpora, in the year 1976 and all the statues were installed in the same temple at village Tengpuna.

Village Murran in ancient times was spread from Mosum-Thur (Mehesh-Adhishthana) to Wochapur (Uchalpura). Mousum-Thur was a seat of Shaivism and later it became a seat of Buddhism. It developed into a big town and became the capital. There were the remains of an ancient temple some fifty years back at Mosum-Thur and the inhabitants of village Murran have used the slabs of these temples as pavements.

Today, it is called repeatedly that Kashmir is the integral part of India but on the earth the realty is that whole central Asia was the expansion of Kashyap Rishi's land of Kashmir. The beautiful vale was the centre stage of many activities, philosophies, theories and practicalities. The history of the Sharda shrine which is today located on the confluence of the river Kishan Ganga and Madhumati in Pakistan occupied Kashmir emits light on the indelible and indispensable fact that Kashmir has sent the aroma of educational petals throughout the Central Asia. None can deny that the philosophy of Shaivism has evolved from the beautiful vale Kashmir whose snow bound mountain peaks, marghs, water falls, springs, lakes, forests and magnetic natural aesthetic beauty were the callers of all genius philosophies. Kashmir has been called the paradise on earth and rightly so because this is the place which gave solace through its breezes to the whole world. Kashmiri Pandits being the aborigines of the vale Kashmir have naturally the minds of greater heights filled with peaceful philosophies and educational standards. The nature here attracted the zealous Kashmiri Pandits to write, practice and above all to have masterly approach over rising standards of education. The blowing tragic winds had already started hammering down the minds of lucid Pandits through the attacks of foreign invaders and recently through terrorists resulting into thinning of Kashmiri Pandit population. Before partition of India in 1947, the total population of Kashmir Valley was 32,58,430 souls and among these 2,78,700 souls were the Kashmiri Pandits i.e. 8.55% of the total population living in about 450 villages. Among these villages Murran was also inseparable asset to the ethos and culture of the vale Kashmir.

The murmuring streams, green orchards, greeneries and the free soothing air of the village Murran evolving a sense of responsibility towards the vale Kashmir contributed equally like other villages of Kashmir. It is very pompous here to mention that Murran dominated over other villages in many spheres. Cross sectioning the realities the population of village Murran before the partition of India in the year 1947 was about 1300 souls of which Kashmiri Pandit constituted 37%. Prior to the mass exodus of Kashmiri Pandits in 1990 there were 354 Pandit souls according to the census of 1981 in village Murran. Like Dhar's and Koul's of the valley who are known throughout the length and breadth of the country Bhat's of village Murran are not of lesser importance. Bhat dynasty before the partition statically constituted fifty percent of the Kashmiri Pandit population. Its member's owned vast tracts of agricultural land, orchards

and big plots of land meant for growing vegetables in Murran and in many adjoing villages. For centuries agriculture was the main source of their income. At their will and choice they produced everything by growing grains, vegetables, plants, trees etc. Every family had plenty of food and other amenities of life at their command and thus happiness and prosperity never evaded from them. Pandit Prem Nath Bhat, a member of this dynasty is nick named as 'Zaildar'. He cannot be identified by any other name even at present. Up to the late eighties Shri Prem Nath Bhat's family owned vast land and after their migration to Srinagar in 1969, they disposed off the same. Shri Sat Lal Bhat, father of Shri Prem Nath Bhat once went to village Tujan, riding on a horse and after reaching village he met a Muslim woman on his way. The woman looked very poor by her appearance. Pandit Sat Lal Bhat asked the woman her name and address and it was disclosed that the woman was from village Murran and that she had been married at Tujan. The woman told Pandit Sat Lal Bhat that she was very poor. Pandit Sat Lal Bhat at the same moment went to concerned Patwari and presented a large chunk of his land to the Muslim woman. In other words this member of the Murran was a 'Dhan Yogi'. Later over the years, due to the fragmentation and subdivision of holdings everywhere, people accepted responsible jobs in various Government Departments in the state and outside the state. Still many enjoyed life like any other affluent section of the society elsewhere in the country. They also followed all religious rituals too with rigidity and faith, and went on long pilgrimages too outside the state from time to time. While confirming this factor the Pandits of Haridwar are also having a family tree of the family who had visited this holy place.

The Bhat's were the enlightened members of the community having the rate of literacy very high all along as compared to other castes. They dominated positively in the literacy rate in all the rural districts of the Kashmir valley and thus held high responsible jobs in the administration with honour and dignity. In the current century this dynasty won the distinction of producing high-level luminaries, doctors, engineers, scientists, scholars, teachers, poets, writers and administrators. In wisdom and wit they were second to none.

One of the member of this village namely Pandit Haldar Bhat (1850-1944) has translated Srimad Bhagvad Gita in Persian and the manuscript copy is still lying with one of the member Shri Pairy Lal Pandita. Pandit

Gulab Bhat (1837-1909) has written Srimad Bhagvad Gita by hand on wood fibre 'Burzah' paper with beautiful paintings and the same is lying with the author. This work is a masterpiece. This clearly shows the intelligence and wit of Bhat dynasty of Murran. Shri Kainth Bhat (1905 –1980) son of Shri Zinda Bhat (1876-1917) was the first matriculate in the then district Anantnag.

Shri Ganga Dhar Bhat 'Dehati' was a poet, journalist and a teacher of great repute. Even today in Murran, he is fondly remembered as 'Dehatiji'. He has made rich contributions to Kashmiri language and literature by his poems, prose and dramas. Once at Pulwama Shri Ganga Dhar Bhat 'Dehati' got the address of Pandit Jawahar Lal Nehru, during pre-independence period when Pandit Nehru was scheduled to visit famous health resort Aharbal near Shopian. He wrote a letter to Pandit Nehru and gave him some suggestions of national interest. On this act Shri Ganga Dhar Bhat 'Dehati' had to remain underground for sometime, due to impending warrants of arrest issued by the then Maharaja of Jammu and Kashmir State. In cultural renaissance, Shri Dehati worked in close association with Gulam Ahmad Mahjoor, Abdul Ahad Azad and Dina Nath Nadim. Facsimiles of a letter sent by Mahjoor to Shri Ganga Dhar Bhat 'Dehati' is lying with his son Shri Kuldeep Kumar Bhat. Even in one of the books authored by Shri Prem Nath Bazaz namely "Daughters of Vitasta", Shri Bazaz has mentioned prominently the contribution of Shri Dehatiji towards the development of the Kashmiri language and literature. In early fifties Shri Dehatiji was appointed Editor-in-Chief of a monthly Urdu journal namely "Dehati Duniya" which was being published by the Jammu and Kashmir Government. Ghulam Ahmad Mahjoor had a close rapport with Shri Dehatiji.

'Bhagvani' (Tarawati Pandit) was the wife of Shri Tilak Chand Pandit. She was calm but a great personality, who would always remain engaged in her own chores. Due to her calm and benevolent nature she was loved by all and one who came in contact with her respected her.

She used to come out of the bed well before dawn and meditate, but she would never make mention of it to anybody. It will be worthwhile to mention here about an anecdote, which speaks of volumes about her spiritual heights, which this pious lady had achieved. Her son Shri Niranjan Nath Pandit, who used to be, besides her till he attained the age

of fifteen has written this anecdote in the preface of the book 'Man Pamposh' which contains devotional songs written by Bhagivani. The story starts like this, "Mata Bhagivani usually sits in the upper story of the house (in Kashmiri called Kaani) situated at Brarmeijpur. One day at about 4 O'Clock when Shri Niranjan Nath Pandit returned from the school did not find Bhagivani in the said room where she usually used to sit. He came down and found her sitting in one of the rooms of ground floor with a plate of rice before her and her eyes wet with tears. On enquiry she stated that while sitting upstairs she heard tinkling sound of anklets, so she came down and on opening the door she found that child Lord Krishana wearing anklets was crawling on the floor. She further disclosed that she shut the door and started playing with him. Lord Krishana came to her and sat in her lap and began to suck her milk. He also played with the rice till sound of her son's feet was heard and at the same time child Krishana got up and became one with the picture which was hanging on the wall in the room."

Bhagivani met her Guru Shri Govind Koul round about this time. The first meeting with her Guru enriched her spiritual attainment further. After her meeting with her Guru she always used to say that she had got blended with her Guru. Shri Govind Koul renamed her as 'Bhagivani'.

Though Bhagivani was illiterate but she possessed as much knowledge as a learned man should have. She was having epitome of knowledge and devotion. She had inculcated habits of Dhayna in her children as well. She would make her children come out of the bed early in the morning and recite her hymns to them and they in turn would record in writing these devotional songs of their mother. She had extreme love for her Guru and that is why she would quote her Guru in all her devotional songs.

Bhagivani sometimes had intuition of coming events well in advance. Many years before her family's settlement at Mumbai, she had forecasted that her family would settle at a place, which is nearer to sea. All her devotional songs have been printed in a book 'Man Pamposh'.

Shri Prithvi Nath Pandit son of Shri Tilak Chand Pandit was devoted towards God from his childhood. He was working as Accounts Officer in

Eastern Agency in Srinagar whose proprietor was Shri Nand Lal Ji Raina. The proprietor was a great saint and first Guru of Shri Prithvi Nath Ji Pandit. Shri Prithvi Nath Ji Pandit performed meditation throughout the night and no one in his family knew about it. He was simple in temperament and always in serious mood. Like Bhagivani, Pandit Govind Koul was his Guru. He remained brahmachari throughout. He was a great suit of high caliber. He traveled widely and showed right path to many of his followers. Pandit Govind Koul, his Guru made him his spiritual heir in his lifetime. At present he has many disciples and followers throughout India particularly Kashmiri Pandits. He attained nirvana on 5th April 1999.

Justice Janki Nath Bhat, a brilliant student, after completing his M.A. L.L.B. (Hons) from Lucknow University joined Bar where he earned name and fame throughout his educational carrier, he got Government scholarship for merit, a gold medal and an all round pride. His political life is of no lesser importance. He contested election for Praja Sabha during the reign of Maharaja Hari Singh and again during popular Government. He won both the elections. He left the assembly seat of Amira Kadal constituency when he was appointed as Hon'ble Judge (High Court of Jammu and Kashmir). His elevation to this post brought name not only to village Murran but also to all community members of the valley. His ability as Judge High Court has been appreciated by Mr. L.M.Singvi, one of the famous advocates of India, now member Raj Sabha in a meeting where other High Court Judges were present. Mr. Singvi said that throughout his international practice of Law, he found only two judges complete, one Shri Mehar Chand Mahajan, then Chief Justice of India and other Justice Janki Nath Bhat.

After his retirement, he held various important posts both in State and in the Centre like:

i) Chairman, Pay Commission, J&K Government.

ii) Chairman, Khadi and Village Board, J & K Government.

iii) Senate Member of Jammu and Kashmir University.

iv) Director, Jammu and Kashmir Bank Ltd.

v) Member, Reserve Bank of India.

vi) Chairman, Surat Garh Electric Board dispute with Govt. of India.

vii) Chairman, Oil Selection Board of India.

He remained Chairman Vishva Bharati Educational Institute, member Dharmarth Trust and Sher-i-Kashmir Trust for a long time also. He also remained associated with Yuvak Sabha, the Kashmiri Pandit Organization of whose he was president elected unanimously and worked hard for the betterment of the community.

He is known as 'Bhat Sahib' by one and all. His generosity is unparallel. He was famous for his lavish feasts and his kitchen was open for all who used to come to him. He has helped a lot of people during his life but never mentioned about it to any one. Justice Janki Nath Bhat is Karam Yogi and Gupt Dhaani, which is a secret of his life.

Since vale Kashmir has a pleasant air blowing and tossing across peaceful mountain peaks and traversing through greeneries, orchards and the cool waters hence by nature all Kashmiri Pandits are peace loving. Kashmir being the source of Shaivism and permanent abode of Sharda so every mote of Kashmiri Pandit community is filled with the blood of tolerance, decency and respect for others. In fact Kashmiri Pandit community is God fearing and law abiding. Bhat's of Murran were perhaps a step forward. Their hospitality and broadmindedness was definitely proverbial. Their diet and eating manners were so perfectly attractive that mouths were compelled to produce enormous saliva. They used to eat palatable dishes. The chilly fish for non-vegetarians and Dama-Aaloo for vegetarians were their favorites. All along the ages the Bhat's were dress conscious. They wore attractive neat clothes. Their ladies folk liked to wear ornaments expecially Deghoor that marked the dignified culture. They threw lavish dinners and other parties on the birthdays and weddings. They were sobre and generous by soul and thus spared no pains in helping others. Almost every family had a stable having a good breed of horses and both their male and female members were ace horse riders. Cow was revered like a mother by family members and possessed beautiful milking cows that sufficed them to feed and grow. Milk was abundantly available through out all the seasons in every home. Special cowsheds locally known as 'Ghaan' with sloped roofs were made for the shelter of cows and other useful cattle.

Murran had grand buildings made of pacca bricks having sloped roofs with high quality tin sheets all along. These buildings were giving gorgeous look with their nice lawns in front or on the backside. The roofs and the flooring of the houses were entirely of wood. The windows were rectangular, numerous, and disposed in work, displaying a great variety of Moorish pattern, usurps the place of a window-frame; the then paper of the country was pasted over it, and does duty for glass; so that warmth is thus obtained at the expense of light. Some of the rooms had fireplaces, but the smoke was allowed to escape through a hole in the wall above them. There was, however, on the roofs of many houses, a trap door, whose principal use was that of affording access to the snow that may be lodged on it and might do damage either by its weight or its moisture; and this, when raised and supported by props, might easily be mistaken for a chimney. The houses were usually, separate, with small garden especially 'Sagzar' or 'Vaar' (kitchen garden) between them; orchards of standard fruit trees were usually attached to them, and in their proper season, mulberries, apples, pears, peaches, apricots, and roses were to be had in abundance. The house of Pt. Zana Bhat (1870-1947) was a four storied one adjacent to famous Bhawan. The house of Pandit Neelkanth Bhat (1887-1954) was made of deodar wood and the same was an example of its own. For the construction of this house deodar wood was brought from Yarvan (name of a grove of pines near Shopian said to be the home of Heemal) and special kind of soil for masonary work was brought from Pantha Chowk near Srinagar. Some 1000 kg mustard oil was mixed with the soil for better get up of brickwork. A stream was flowing underneath the house of Pandit Haldar Bhat (1850-1949) near Musteng. In short the living standards of the Bhat community of village Murran was fantastically aesthetic.

The Bhats of Murran enjoyed a unique reputation and high degree of reverence not only from the Pandits of the capital city Srinagar, but had won accolades from all villages and towns of the entire valley. Despite of being a small village and far away from capital city yet it was deemed an opportunity and good luck in binding the boys and girls of other areas in celestial wed locks with their counterparts of village Murran. Though the charm and funfare of big cities or towns were of the higher contours than those of village Murran but aesthetic taste which God has bestowed upon the Kashmiri Pandits of Murran made this small village a model type. Every house had a Puja room and most of the beds of their kitchen

garden were emitting the attractive looks. Multi coloured and different types of flowers were given preference. The rosy fragrance from their kitchen gardens and lawns were making the atmosphere eternally charming. Enthusiastically rich Kashmiri Pandits in Murran village had earned glory and faith among their community brethren not only in capital city and towns but in those villages also were Kashmiri Pandits had attained historical importance in art, culture, education and literature and the result was that almost all Bhat's had close relations with many dignified, affluent and high ranking Kashmir Pandit families stretched all over the main city and towns which still continue. These high cultured, well-mannered and apparently good-looking Kashmiri Pandits of Murran village were no doubt an inspiring lot for other pandits residing in other areas around. The pandits of Murran enjoyed some valuable superiority and hence were reverencefully invited in giving advices/consultations to their fellow brethren living outside the periphery of Murran. They sometimes became guiding lighthouses for others.

No doubt, after the partition of the country, many Bhat families from this village too moved to the main city and other places…some even outside the state for their livelihood. But still, those who had stayed on were forced to migrate to different parts of the country to save their lives and honour after the wide spread terrorist activities in the year 1990.

Human migration: The term is vague. What people usually think of is the permanent movement of people from one home to another. More broadly, though, migration means all the ways…from the seasonal drift of agricultural workers within a country to the relocation of refugees from one country to another…in which people slake the fever or need to move. But the migration of the Pandit community from the valley in the year 1990 will not be considered on above two factors. Scholars call this 'forced migration'. Pandits were forced to leave Kashmir by outbreak of insurgency in the valley. "You have History book written in your genes," said Spencer Wells. The book he is trying to read goes back too long before even the first work was written, and it is a story of migration.

Since this fact was narrated to Pandit Bhawani Bhat in early 18th century when Divine Mother warned Bhawani Bhat that his eighth generation will no longer stay at the new place of settlement when The Divine Mother ordered him to settle at Murran and shift from Sumbal

(see Brarimeij). To our rescue, Divine Mother's words formed a practical shape exactly to the eighth generation of Bhat dynasty of village Murran.

Apart from Bhat dynasty, other dynasties such as Boni's, Shangroo's, Whakloo's, Tsrar's, Koul's and Pandit's were also residing at village Murran. Besides Gotra and Ishta Devi (the object of worship), each family has a nick name added to the original name by reason of the head of the family's or any of his ancestor's special calling or because of such peculiar circumstances which has occurred to him. Pandit Anand Koul in his book "The Kashmiri Pandit" writes, " a man, named Wasdev, had a mulberry tree growing in his courtyard and, therefore, he was called Wasdev Tul (mulberry). He, in order to get rid of this nickname, cut down the tree. But a mund (trunk) remained and people began to call him Wasdev Mund. He then removed the trunk of the tree but by its removal a khud (depression) was caused and henceforth people called him Wasdev Khud. He then filled up the depression and the ground became teng (a little elevated) and he began to be called Wasdev Teng. Thus exasperated, he left to do any further attempt to remove the cause of his nickname and it continued to be Teng which is now attached to the names of his descendants".

Next to Bhat dynasty, Boni dynasty also formed a maximum chunk of households amongst the Kashmiri Pandit population at village Murran. The great ancestor of Boni migrated to this place from Bulbullanker, Safa Kadal, Srinagar as the great ancestor of Boni's Pandit Baga Boni (1800-1867) was a Tehvildar in state revenue department and was posted at Pulwama. Thereafter he settled at village Murran. In olden days the agriculture and wasteland belonged to State and government used to appoint Tehvildars for receiving of rent in kind from the cultivators. Tsrar migrated in later years from Charar-e-Sharief and by this day they are called Tsrar. Shangroo's were initially residing at village Shangerpora, a small village some one and a half km to the south of Murran and hence called Shangroo. Pandit Ved Lal Wakhloo (1815-1885) has settled in this village in the beginning of 19th century who was originally resident of Habba Kadal, Srinagar. Whatever be the surname, it is evident that the Pandits of village Murran were living together in complete harmony. With the passage of time some families started migrating to Srinagar for giving better education to their offspring's. By and by they lost their links with this village but whenever there was any social function of any Pandit

member of this village they were also invited. This practice still continues even when the members of this village are scattered all over the country.

All the members of this village irrespective of religion were living like brothers and had cordial relations with each other. Majority community always had great respect and reverence for the minority community. Majority community of this village moved head to head with the minority community and they even participated in the social functions of the minority community. It is a saying in almost whole of the Kashmir Valley that social functions of the minority community are incomplete without the participation of the Muslim brethren.

Special mention may be given to the following members of majority community who were very sober minded and secular in their outlook and were the leaders and beckon lights of the Muslim populace.

a) Shri Gh. Qadir Mir popularly known as Sher-i-Murran, Ex. Member of Legislative Assembly.

b) Shri Abdul Salam Sheikh, Village Level Worker.

c) Shri Bashir Ahmad Wani

d) Shri Gh. Mohd Mir, Petition Writer.

e) Shri Gh. Mohd Sheikh, Sarpanch.

f) Shri Sona Ullah Sheikh, Tailor Master.

g) Shri Gh. Rasool Skeikh.

h) Shri Ghulam Ahmad 'Kustoor', Poet & Ladishah specialist.

The village people have also made a significant contribution during the movement against autonomy during 1946, Shri Sona Ullah Sheikh popularly known as Master ji faced imprisonment during the freedom struggle in 1946. He also represented Pulwama constituency in legislature for a long time and was leader of the DNC during 1957-1960.

India is a land of often bewildering diversity. It is a jigsaw puzzle of people...of every faith and religion, living together to create a unique and colourful mosaic. There is a festival for every reason and for every season. Many festivals celebrate the various harvests; commemorate great historical

figures and events, while many express devotion to the deities of different religions. Every celebration centres around the rituals of prayers, seeking blessings, exchanging goodwill, decorating houses, wearing new clothes and feasting. Every celebration centres Kashmiri Pandits hold customary ceremonies of many religious festivals. They proceed according to lunar month; the holy days of festivals are calculated by the lunar months. The first day of solar Caitra (March-April) is the supreme and is celebrated as "Sont" of spring festival. A basket of unhusked rice, with bread, a rupee, a pen, an inkpot, a cup of curd, few walnuts, cooked rice some flowers especially of "Breadmushak" (Salix Caprea) and "Vai" (Acorus Calmus) are kept overnight and seen first thing in the morning on waking up by the inmates of the house. Each picks one or two walnuts, which are dropped in the river/stream after bathing. All the members of village Murran used to come to Brarimeij temple on these festivals. These fairs were generally held in some open ground of the village or nearby village. In village Murran, this festival was celebrated at village Roomoh in Dharamshala temple built by Pandit Bal Kak Dhar on the bank of freshet/ rill Roomesh at village Deeri. Lawrence in the book "Vale of Kashmir" remarks: "It is not mere love of beauty of colour that implies them, but a spirit of thanks...giving that the winter snow was passed, and that the earth has come to life again with all her bright flowers and promise of kindly fruits". The following saying in Kashmiri gives us a fair idea of how Kashmiri looked forward to the spring.

"Wanda Chali Sheen Gali Bayi yayi Bahar"
(If winter comes, can spring be far-behind)

"Navrah" or the New Year day falls on the first day of the bright fortnight of Chet (March-April) and the custom of unhusked rice, etc. being seen in the morning as on "Sont" is observed. The sons-in-laws are invited and given a feast. A big fair was being held in every village where Kashmiri Pandits were living in good numbers. New clothes were generally worn on this day. In village Murran this festival was also celebrated at Dharamshala Bagh at village Roomoh or on the bank of Roomesh at village Deeri.

PLACES OF NOTE IN VILLAGE MURRAN AND ITS ADJACENT VILLAGES.

History of the mankind has shown that man cannot live without God. "If God did not exist, it would be necessary to invent him!" declares Voltaire. Belief in God, in Cosmic Power or cosmic law, in a superhuman Spirit or Being is basic to all cultures. It is as it were, in the very blood of mankind. Once this fact is recognized, it becomes irrelevant whether this belief has been brought about by man's awe, wonder and fear of the powers of nature, or by the teachings of god-men who are supposed to have had mystical experiences of that God.

Man is human and not divine! This is so, at least, as long as he is conscious of his frailties and impulses. It is exactly because of this that he turns towards the Divine at times of need. The Divine transcends all temporal set-ups that can help him visualize the Divine, or establish contact with it. This is precisely where a symbol or an image or a place of worship comes to his rescue.

All religions have their own sacred shrines and places of worship. All words, which denote such places, etymologically speaking, denote more or less, the same thing. 'Devalaya' mean a 'house of God'. Temples and synagogue means a building for religious exercises and a house for communal worship. A Church also means the same thing. A Masjid is a place or prostration before God.

The socio-cultural life of a body of people is shaped by its basic philosophy of life. For the Hindus especially the Kashmiri Pandits, it has always been religion. That is why, Swami Vivekananda was obliged to declare: 'the Hindu is a peculiar person. He does everything in a religious manner. He eats religiously; he sleeps religiously; he rises in the morning religiously; he does good things religiously; and he also does bad things religiously.' (The Complete Works of Swami Vivekananda, sixth edition, 1977, Vol.8, page 205).

BRARIMAEJ

This is an ancient temple situated in north west of the village at mohalla Brarimaejpur. This temple came into existence when Bhat dynasty migrated from village Sumbal.

"S U M B A L"............... a beautiful village in north Kashmir was the birthplace of our great grand ancestors. This village was often under floods during the rainy season i.e. August-September. Being a pious and orthodox personality, Pandit Bhawani Bhat, our great grandfather had a wonderful dream on Magh Ashtami night. Divine effulgence filled his muddy room. The Divine Mother looked affectionately at Bhawani Bhat, beckoned him, and said, "Your extraordinary devotion has made me very happy. The time has come to shift you from this place, as you are facing a lot of hardships during the rainy season in this village. Early the next morning, there will appear a cat in your compound. Pack up your belongings and follow the cat and settle down where the cat will give you an indication. That will be your next place of settlement but remember! Your seven generations will live at the new place of settlement with dignity and honour and your eighth generation will no longer continue at the new place". Divine Mother disappeared after reciting the verdict to Bhawani Bhat.

Early the next morning a Divine Cat appeared in the compound of Bhawani Bhat and by that time he had already packed up his little belongings and followed the Divine Cat till both of them reached a village. The Divine Cat gave an indication to him by waving the tip of its tail and disappeared. When the Divine Cat disappeared a small spring emerged on the spot, which was afterwards expanded by lying a single piece of stone (Pater-Kein in Kashmiri) and a beautiful temple was built exactly on the spot where the Divine Cat had made our great grandfather settle. The temple was later called Brarimaej (Cat Mother). The construction of the present temple started in 1847 and was completed in about four months at the expenses of eighty-six rupees, which was contributed by the Pandits of this village. The icon of the Divine Mother was installed in 1849 under the supervision of Shri Loket Bhat (1801-1876). The managing committee of the shrine later reconstructed the temple in 1978 and a verandah was constructed on the front side of the temple facing the spring.

This is a beautiful temple surrounded by mighty Chinars (five in number) all around with a big fresh water spring of diameter about 15 metres. The temple is facing towards the east on the upper bank of the spring with an icon of Mother Sharika. Adjacent to this temple is a Shiva temple dedicated to Lord Shiva. Behind the main temple there is a marshy land locally known as 'Sar'. There are two dharamshalas at the right side of the main entrance built for the accommodation of the pilgrims, wandering monks, pujaris and other wayfarers. There are about four walnuts and one almond tree in the premises of this temple comprising about six kanals of land. On the bank of the marshy land 'sar' there is a "bredmushk' (Salix Caprea) tree, the flowers of which were used to be taken by the Pandit community of the village a day before "Sont" or "Navreh" for placing the same on the traditional "Thaal Barun" to have the first glimpse on the morning of "Sont" or "Navreh", "Vai" (Acorus Calmus) which is also placed on the "Thaal" was being brought from village Kangan.

In the year 1944 a great saint Sh. Ram Ji visited this place and spent two decades here. He was transformed and became an exalted soul. Madhavanand was Ram Ji's contemporary. He came from Banaras and spent much time in yoga here. He brought about a spiritual renaissance here and a new spiritual enthusiasm awakened among the inhabitants of this village.

Many people have experienced many miracles here. Many have had darshan of the Divine Mother. Many have seen the spring in divine glow at the dead of night.

One day a cow belonging to Pandit Zinda Bhat (1876-1917) did not return from the pasture and at dusk all the members excluding womenfolk went out for its search. Late in the evening Smt. Haarmal wife of Pandit Zinda Bhat went herself to search for the same. She went near the Brarimeij temple from 'Devespat' paddy fields (back side of the temple) for the search. Surprisingly she noticed some little girls all in silk playing in the temple and amongst them was a beautiful girl. The atmosphere as per Smt. Haarmal's version was so bright that the light reflected onto her eyes and she went ahead after giving humble salutations to the Divine Mother who was playing with the little girls. She found the cow some hundred yards away from Brarimaej temple and went away with a heavy heart.

Prior to the partition, all the womenfolk used to go to Brarimaej temple early in the morning before the men folk. It was a tradition in every Pandit family to have a 'braandhfash' (cleaning of the first stepping ladder to the house) early in the morning. This practice was also applicable to temples and sacred places. It was always routine for womenfolk to have the 'braandhfash' first. With this intention all the womenfolk who used to go to Brarimaej wanted to come earlier. Once Smt. Harmal wife of Paṇdit Zinda Bhat (1876-1917) woke up in the wee hours and thought that she was late. Since there were no watches at that time, she hurriedly rushed towards Brarimaej, washed her face and went to the spot where the 'Livandul' (wet clay pot) was being kept. She immediately put some water into the pot and started rubbing the 'braandh'. Afterwards she went inside the temple and paid obeisance to the Divine Mother. But Smt. Harmal was not aware that she had come too early. After leaving the temple, she noticed a little girl all in silk. The girl directed Smt. Harmal not to come so early henceforth and disappeared. Smt. Harmal rushed towards her home and told the whole story to her husband. The elderly persons of the village later disclosed that the little girl was no other than the Divine Mother herself.

The beautiful temple stands here in all its bewitching beauty in every hour...in the rising rays and in the moonlight. There is a canopy of tall, grand chinars over it. The evening and the late night hours are especially charming here, as spiritual tranquility prevails here in these hours. In all the seasons songbirds sing here in the density of the trees, which surround the spring. There are creepers and wild flowers, which bloom in every season. A divine fragrance pervades the atmosphere here. The rising rays pervade penetrating through the branches. The devotee sitting on the bank is enchanted and entranced. The late evening hours are all music of the crickets and again the devotee feels exulted and exalted in the spiritual tranquility of these hours. In the dark nights, under the canopy of the chinars the sacred place presents an atmosphere where one becomes rapt in his meditation. In the moonlit nights a devotee experiences something mystic all over.

BHAWAN

There used to be a large spring within which fresh water gushed out at two spots. This spring was called "Bhawan". It was situated at Boni Bagh in front of Baabheij mosque having a diameter of about 50 metres. One of the oozing spots was called "Vaishnopad" forming the upper most portions towards the south and the other one as "Ganga". It is believed that five rivers were flowing underneath this Bhawan and the main source of this spring was a big hole near Shafa Nag spring i.e. Ganga from which fresh water was oozing and used to fill this spring. The flow of water was so fast that at least five water mills would run by its force. The source from which water was oozing was decoratively constructed with dressed stones and its diameter was about one feet. Near this hole was a Shiva Linga completely submerged under water. Bhawan was surrounded with mighty chinars numbering four from all sides.

In olden days it is said that the pots required by any member of the village on big functions like marriage or hawan would come out of Bhawan by reciting some shalokas near it. The pots after the function were being dropped one by one in the Bhawan after cleaning the same perfectly and at this time also the same shalokas were recited with devotion and dedication. The sanctity of this spring was so high that different kinds of herbs gown on its banks would cure some dangerous diseases. It is said that once Sarla daughter of Shri Shiv Ji Bhat developed a kind of wound on her face and the treatment of all the renowned doctors became futile. Pandit Shiv Ji Bhat consulted a member of this village who was a renowned hakim of the area namely Pandit Govind Bhat.

Pandit Govind Bhat advised him to bring a particular herb from the bank of Bhawan in the wee hours of any Sunday, make a paste of it and apply the same on the face of his daughter. He strictly instructed Shri Shiv Ji Bhat that this whole process should be completed before the sunrise. Shri Shiv Ji Bhat acted accordingly and within a few days the wound healed up and not even a scar remained on the face of his daughter.

The tenth day kriya of the deceased Kashmiri Pandits too used to be performed on the bank of this spring. "Doonparmujan" (traditional worship of walnuts) after the Maha Shivratri too was being concluded

here at Bhawan. Earthen lamps in hundreds used to float on the grassy seats (aaris) in this spring on this occasion in the evening presented an illumination in the expansive and deep waters of this sacred spring.

The spring was being cleaned every year by the Pandit community as the leaves of the chinars surrounding the spring would fall into it in the autumn season. This cleaning drive was discontinued from 1966 by the members of this village due to constant migration of Pandits from the village.

In the year 1978 this spring was crammed and the sacred spring was converted into a piece of land and was joined with the adjacent Baabheij Mosque. The earth for cramming the spring was brought from nearby "Kralteng" (a big mound).

BAABHAIJ

It is believed that a pious Muslim saint Hazarat Mir Syed Hussain Baabhaij who had performed twelve Hajs (piligrimages to the Holy Macca) settled here at village Murran, a mosque was built on the spot where the saint lived and preached the teachings; the mosque was named as Baabhaij mosque. It is believed that the Moseleum of Hazarat Mir Syed Hussain Baabhaij was the preacher of the teachings of Sheikh Nooruddin Noorani[RA] and Mir Mohd Hamadani[RA]. This mosque is situated in Boni Bagh just adjacent to Bhawan. This mosque resembles of the aspect and architecture of the pagodas of China, but the slope of the roof is straight instead of being concave. Its basement, ten to twenty yards square, is of stone, raised a few feet from the ground, and on which are ranged eight or ten pillars deeply grooved, and having their bases and capitals enveloped in fantastically shaped leaves. The saracenic arches and cornices are elaborately carved and bearing pendulous ornaments in the Chinese fashion. The interior building is also four sided and is a beautiful specimen of woodwork. The windows and doors are saracenic, with rich lattice worked panels instead of glass. The roof, or roofs, for these are two or three, may be pronounced Tuscan, rising one above the other, each being smaller than the one below it; and the top is surrounded by a much smaller cluster of little pillars, over which is another little Tuscan roof, and a conical spire, and a brazen ornament, like an inverted basin, on the shaft of a weathercock.

Annual Urs is celebrated here on eighth day of bright fortnight of Vaisakha (April-May) every year. All the sects of people participate in this annual Urs and even the relatives of the villagers from outside used to come here some two three days before to participate in the Urs which lasts for two and a half days.

On the eve of Id-u-Fitr and Id-u-Zuha a large number of people from majority community would assemble here in this mosque to offer prayer. People from adjoining villages also come on these festivals to village Murran and offer prayers in the compound of this mosque comprising a total land of about two kanals. The mosque was reconstructed in the year 1979 after the filling up of the Bhawan.

During the scarcity of water in the area, it is a routine to perform a Bandara in the mosque to please the holy saint and offer him prayers. The scarcity of water in local language is called "Daavok" and after the bandara it would rain heavily after a day or two.

There is a legend that some elderly member of this village has seen a lion in the compound of this mosque on Friday, which indicates the spiritual power of this great saint even after his passing away.

There was a stone embedded parallel to the ground in the wall of this mosque and people of the village irrespective of caste or creed would offer mustard oil by pouring the same on this stone. The passersby would rub their hands on the stone and then to their faces to get the blessings of the holy saint.

A mosque of this pious saint also exists at village Malangpora, near Awantipora and the same too is also called Baabhaij. It is said that this pious saint had come to village Murran from Malangpora and passed his last days of his life here.

MUSHTENG

It is a mound with a graveyard on it. It was Mahesh Teng in the ancient times. In the ancient times and in hey days of the Nagas, the last rituals of Shivratri "Doonparmuzun" was performed here on the bank of a big stream which flows nearby. This was proved by finding out many ancient remains of the "Saniputlus" while digging the southern foot of the mound during the construction of the new link road to Bonabagh, a mohalla of village Murran in the year 1993. This mound is situated to the north of the village near famous 'Prankher'. Village children used to play cricket on this mound. The foot of the mound has been encroached on all the sides by the village people and a large number of houses were constructed reducing the area of the mound to about 15 kanals.

This mound was also used by the village people for drying of grains and dry fruits especially walnuts during the autumn season. Also wet cow dung was spread on its top for drying throughout the dry weathers.

The origin of the stream flowing near Musteng is 'bugh' near Razabal and the course of this stream is towards the east and it mingles with famous 'Dharkul' about one km away from village Murran towards Moonghama. At different spots people of the village have constructed ponds over this stream for bathing purpose. One among the famous ponds was in the house of Pandit Mashvar Nath Bhat as the stream was flowing through the compound of this member. The same stream is flowing underneath the house of Pandit Raghu Nath Bhat and in later years owned by Shri Omkar Nath Bhat. This stream is the abode of Razashib of village Murran and he often used this stream to visit his brother Moonglesher at village Moonghama.

MITRIGAM
(The birthplace of Mahjoor)

Village Mitrigam, a picturesque hamlet is situated to the east of village Murran some three km away enroute village Roohmoh. This village is the birthplace of famous patriotic poet Pirzada Ghulam Ahamd 'Mahjoor' born on August 11[th], 1887. Mahjoor received his early education from his father, Pir Abdullah Shah, a Persian and Arabic scholar and a village Moulvi by profession. His mother, Akhtar Syeeda, having died when he was only two years old, Mahjoor was brought up by his grandmother who too was well-versed in Arabic and Persian lore. Later, he was sent to a maktab (religious school) in the neighbouring township of Tral where his association with Abdul Gani Ashak, a reputed Kashmiri poet and Persian scholar, fired his imagination and invoked in him a burning passion for writing poetry. "Ashak" took the teenage boy under his umbrella and soon had the pleasure of discovering his precocious nature and sharp intellect.

While his orthodox father wanted him to follow his own profession and tried various ways to get him groomed for it, the freethinking boy had different ideas. He was sent to Srinagar where he completed the middle school course. But he had not been deeply attached to his home and adhorring the possibility of the mantle of Moulvi falling on his young shoulders, he thought of an escapade from valley. One day in the winter of 1905 he quietly lipped away, crossing the Banihal pass on foot along with a party of labourers, and somehow reached Amritsar to seek new pastures.

Being a fine calligrapher, he easily found employment as a copyist in a newspaper. He spent his spare time in Urdu versification and evinced keen interest in the literary associations and gatherings. He got the unique opportunity of meeting well-known Urdu poets of the day and recited his own compositions at a number of poetic symposia throughout the Punjab. Among those who came in contact with, were Maulana "Bismal" and Allama 'Shibli'. It was during this period that he adopted 'Mahjoor' as his poetic pseudonym.

The turning point in his career, however, came when one Urdu poet, Afat Ludhianvi, invited him to a poetic symposium. Mahjoor read out

an Urdu poem of his but the other poets and the audience present harshly criticized it. Realising that Urdu poetry was not his cup of tea, he bade it good-bye and instead turned to his mother tongue, Kashmiri. At first he learnt the Kashmiri language thoroughly. He studied the romantic-cum-philosophic poems of Rasool Mir and the mystic hymns of Paramanand and Lal Ded. It was during this time that he married a beautiful peasant girl who is said to have inspired him writing some of his famous lyrics.

Shortly after his return to Kashmir, Mahjoor got a job as a Patwari in the Revenue Department through the food offices of Chaudhri Khushi Mohammad 'Nazir', a well known Urdu poet and Wazir Wazarat (Deputy Commissioner) of Ladakh. He was deputed to Leh to work under Nazir. He spent nearly two years in the frontier region of Baltistan where he had enough leisure to study old masters like Mahmood Gami, Aziz Darwesh and Wahab Khar. In his Safarname-e-Baltistan he has vividly described the weird scenery and naked beauty of the region. After resigning his job in 1910 he returned to his hometown and visited the Punjab again in 1911 for a short period.

Mahjoor began writing Kashmiri poetry at the earliest from 1914. He made his debut as a Kashmiri poet of repute a year later when he composed a ghazal in the style of Rasool Mir. Encouraged by the good reception, which the poem got, he wrote in 1927 his celebrated lyric, Posh-Mata-Janano (my friend, maddened after flowers), which also became popular overnight. In 1935 he recited his poem Baghe Nishat Ke Gulo (Flowers of the Nishat Garden) at an all-India Urdu symposium organized by a literary association in Srinagar.

Mahjoor had pleasing personality. He was tall and handsome and generally wore Achkan and Salwar. Being content with a moustache in his youth, he later grew a beard too. He always donned a white turban. He was well read and his speech was often marked by repartee and sarcasm. He possessed a great sense of humor. Poetry being his first love, he was a prolific prose writer too. He was also fond of watching movies.

Following is the detailed list of Mahjoor's works:

a.	Kalaam-i-Mahjoor:	Containing love songs and lyrics.
b.	Payaam-i-Mahjoor:	Containing patriotic songs and poems of Social and political nature.
c.	Salaam-i-Mahjoor:	Containing religious and devotional songs.
d.	Habba Khatoon:	A biography of Kashmir's renowned 16th century queen poetess.

e. Sheikh Mohd Abdullah contained in his historical speech at the Hazratbal shrine in Srinagar on January 14th 1949, following Kashmir's accession to India.

f. Aaina-e-Ittehad-e-Kashmir: A novel in Urdu written in the historical perspective of the 1931 communal riots, which heralded the struggle for political freedom.

g. Phapha-Kutin: Strange tale of a panderess translated into Kashmiri verse by Mahjoor.

h. Jan-e-German: A long poem applauding Mahatma Gandhi's policy of supporting the British against the Germans in World War I.

i. Gandhi: A short poem on the Father of the Nation.

The Cultural Heritage of India, Volume V page 1068 quotes: "The third stage of the Modern Period of Kashmiri literature was heralded by this Pirzadah Ghulam Ahmad 'Mahjoor' (1885-1952), who became famous as a poet of nationalism and national reconstruction before 1938 when there started a great nationalist movement in Kashmir. The desire for the uplift of the people now became very noticeable, in addition to the continuance of the old tradition of both mystic poetry and passionate love poetry. Mahjoor has been in the forefront of Kashmiri literature. His poems are lyrical and patriotic as well as on political themes. The educated classes, along with the masses, all sing songs composed by him. The impress of the beautiful landscape of Kashmir is found in his writings. Another great contemporary Kashmiri poet and writer, Zinda Koul, popularly known as Masterji, said about Mahjoor, "Besides being very musical and correct in the matter of the metre and rhyme, Mahjoor is

perhaps the first to introduce into Kashmir the ideas of patriotism, human freedom, love of man and women, unity of Hindus and Muslims, dignity of work and respect for manual labour, and natural scenery, flowers etc." His poems are immensely popular in Kashmir for their colour the simple charms of the women and maidens of Kashmir most charming for the common people."

ROOMOH

This village is situated about five km to the west of village Murran, is famous for two things. i) It is situated on the bank of freshet/rill Romesh and ii) this village was the last abode of Ruma Rishi (Celebrated Kashmiri Rishi who lived a very long life, like Methuselah). The whole village was the property of Pandit Bal Kak Dhar and still vast land is owned by the Dhar dynasty which includes the almond orchard known as Balkaki Dharun Bagh. This orchard is located on the north of the village and Pandit Dhar constructed a Shiva temple in this orchard. A stream is flowing through this orchard wherefrom it is said that the then electric department, for the temple use, generated electricity. On Navreh, Ram Navami and Zanga Tri Pandit community from adjacent villages including village Murran used to come here and celebrate the occasion in a spirit of gaiety.

Ramoh Reshi, popularly known as Ruma Reshi, originated from South India entered Kashmir in the regime of Raja Jaskar in around 1004 Bikrami and stayed at Roomoh. During his stay at village Roohom it is said that a goat daily used to come to the cave of Ruma Rishi and offer him milk and it is believed that it was a Divine Goat. Ruma Rishi often used to go to the nearby forest known as Yarvan and practiced spiritual disciplines. Historians believed that the great Rishi attained the ultimate at the age of 150 years and at present every Kashmiri while giving blessings to the younger ones recite the words, "Gaach Aasinay Ruma Reshyuon Aay". It is believed that Ruma Rishi entered the cave and did not come back. The cave still exists in the village. The cave is approximately 5 metre wide and 3 metre high. Some historians tried to enter the cave and after walking a mile or two came back saying that it is very dark inside and it is too long for anybody to reach its end.

Ghulam Ahmad Mahjoor in his famous song "Volla Karayo Lolamata Laay Madno" writes about the long life of Ruma Rishi as follows":

> "May you live as long as Ruma Rishi,
> You are beautiful...the evil eye is spared!
> But your beauty makes you vain! You forget
> Each bush bears a thousand identical flowers1".

There is a mention of this village in Nilamat Puran VV 1312,1352 Stein, op. Cit. Vol.II P 274-75 as: "Ramuh...Ramatirtha has been identified with the modern Roomoh on the high road from Supiyan to Srinagar".

HAARAPUR

This village lies about one km to the south west of village Murran enroute village Deeri. This is a small village rather hamlet and only one Kashmiri Pandit family was residing there. Haarapur is important because this village was the last abode of ascetic Nidhan Sahib. Here is a legend narrated to me by my late respected father Pandit Dina Nath Bhat and later confirmed by Pandit Pushkar Nath Razdan of village Frestapora.

Kashmir has been a place rather abode of Rishi's and Muni's and the whole Kashmir is a place of pilgrimage. Almost all villages either contain a tree or a spring or some relic dedicated to some god, goddess or a saint.

Nidhan Sahib was a resident of Rainawari, Srinagar. Not much is known about the earlier years of his life. Pandit Anand Koul in his book "The Kashmiri Pandit" writes,............. "Nidhan Sahib...lived at village Murran (Avantipuora Tehsil). Died in Sambat 1925. (Appendix I serial 15). The exact year is not known when he came to village Murran and got engaged in Parmanad Bhat's commonly known as Para Bhat's house. Nidhan Sahib worked there as a cook cum servant and performed any duties assigned to him. During nights he used to meditate and held spiritual disciplines in the Thakur-Kuth (pooja room). He had dedicated himself to spiritual meditations not known to anyone in the house yet being so close to everyone.

Once, Smt. Poshmal, wife of Pandit Para Bhat felt thirsty in the mid night and went to kitchen to quench her thirst. Smt. Poshmal while drawing near to the kitchen where Thakur Kuth fell on the other side got horrified to find that violent fire has engulfed the Pooja room. Immediately she rushed and reported the matter to her husband who got up quickly and rushed towards the Pooja room. He found to his surprise Nidhan Sahib in deep meditation and an immense dazzling divine light in his room. Next morning in the early hours Pandit Para Bhat and his wife fell on the feet of Nidhan Sahib and made obeisance. Nidhan Sahib to avert the exposure of the truth shifted to Haarpur, where he spent the rest of his life. He selected a place amidst thorns and bushes at Haarpur and practiced 'Sadhana'. He never allowed any publicity and was not a believer of ostentatious popularity. He was always calm, serene and throughout a Bramachari. Nidhan Sahib was always free from anger and a very soft spoken.

It once happened, Maharaja Pratap Singh along with his body guards riding on horses were coming from Shopian (the ancient Mughal Road). When they reached village Roohmoh, Maharaja's horse stopped and spurned to go further. Maharaja called the locals to enquire if there was any saint or Reshi residing in the nearby area. The locals told him about Nidhan Sahib and of his greatness and spirituality. He then straightway proceeded to Haarpur for having darshan of this great Reshi. On reaching Haarpur, Maharaja alighted from his horse and went to the muddy hut of Nidhan Sahib. He bowed before him and was much impressed by his spirituality. What transpired between them is not known. The Maharaja allotted him a jaggir of 96 kanals of land at Haarpur.

His muddy hut was so small that one person could hardly sit easily inside it and the hut was built on the bank of small spring with crystal clear water known as Haari Nag. Nidhan Sahib's khadao (wooden sleeper) is still preserved in this muddy hut.

When he left his mortal body, people of all the religions... Muslims and Hindus thronged after hearing the news of His attaining Moksha. The pyre was lit, single flame (jyoti) rose high to the sky like a shooting star. A long stick used in his pyre...half burnt was planted upside down on the spot where his pyre was lit. It is now a full-grown bran (Banyan Tree) to everybody's surprise. The spiritualistic greatness of Nidhan Sahib was now omnipresent in the form of the said bran grown out of a dead burnt and without life. The pyre stick used to consign the mortal remains of great Reshi back to the Panch Tatva.

Almost everyone who came in touch with this great Reshi got deeply influenced by his spiritual attainments.

Nidhan Sahib's death anniversary falls on Bhemsen Aikadashi and a Yagna was being performed every year at village Haarpur and the same was stopped due to mass exodus of Kashmiri Pandits in the year 1990.

MOONG NAG

This is a big spring of fresh water in village 'Kharpur', a mohalla of village Sirnoo some one and a half km towards the south east of village Murran. There is a big temple with dharmshala on the bank of the spring. This spring abounds with fish. Early in the morning Pandits of village Moonghama and Sirnoo used to come here for pooja and after performing pooja put some grains in the spring as food to the fish.

There are some springs of Surya Dev (Sun God) at village Sirnoo and water of these springs is used by the villagers for cultivation/irrigation. Some water of these springs mingles with famous Dharkol. The name of village Sirnoo got modified with the passage of time as it was earlier known as Surya.

Moongnag is the asthapan of Moonglesher Bairov who is one of the Aasht Bariov's of the area and elder brother of these eight Bairov's is residing at village Achan and his name is Jagan Nath. One of these Aasht Bairov's is also residing at village Murran (see history of Razabal).

Festivals like Janamashtami, Shiv Ratri, Navreh was being celebrated around the spring which comprises one kanal and two marlas of land. Tenth day kriya was also being performed on the bank of this spring. The spring is surrounded with five Chinar trees and one Banyan Tree.

Sirnoo village is also called Sadhu Village as the ancestors of the village were nicknamed as Sadhus. Pandit Shanker Sadh, Pandit Ram Sadh, Pandit Kainth Sadh, Pandit Narayan Sadh are few among them.

These Sadhus were the disciples of Bona Kak of village Pinglena.

In Moonghama village there is a Ziarat of Shah Hamdan and Muslim brethren worship there and Pandits also pay humble salutations to the great sofi saint. It is believed that if the soil from the ground of this mosque is rubbed on a person's body who is ill, gets cured within few hours.

There is a verse that is on the tip of the tongue of every member of these villages. It reads as follows:

> "ATH MOONGA NAGAS GAN SAD LAAGAS
> BAADAM BAGAS CHI FULYA JAAN."

AKHALUK CHAKA PAL

This is a big boulder near village Akhal some five miles to the south west of village Murran. It is believed that the Pandavas while visiting the pilgrimage centres of the North India have also visited this place. They have stayed there for a couple of days. It is said that Pandavas tired to lift this boulder and for that purpose they tied the boulder with iron chains to have a perfect grip. The scars of these chains are still visible on the boulder, even today.

On the left side of the boulder Lord Shiva is engraved and on the front side Mahaveera is engraved on the boulder. It is a pilgrimage centre even though there was no temple or dharamshala at this spot.

Pandits of the neighbouring villages used to come here off and on for worship and offer 'Sinder'. A paste was being made by mixing the 'Sinder' with ghee and was being put on the engraved statue of Mahaveera.

This was an excursion spot as well and schools of different villages used to come here in summer. A big stream is flowing nearby making the place more attractive

ANZGAN SPRING

This was a small spring at Mohalla Bonapur and the spring we covered with concrete slab from all the sides. It is believed that the water of this spring was directly coming from Char-e-Sharief. Whole village was using water of this spring. The water of this spring was being used for "Haak" (green leafy vegetable) and it is believed that by using the water of this spring the vegetables remained green even after cooking. At present this spring has dried up and only sweet memories of the past becomes fresh when one reaches near this spring.

SHAFA NAG SPRING

This spring is adjacent to Bhawan near famous Boni Bagh and fresh water is oozing from this spring which suffices the requirement of almost whole of the village. The water of this spring is cold during summer and warm during the winter. The water of this spring as per the legend comes from Brarmeij spring. At present almost whole village is using the water of this spring for drinking purpose and it is believed that the water of this spring is very digestive. This spring has a diameter of about two metres and outlet of this spring joins with the stream passing nearby which originates from Brarimaej spring.

KHASHIR NAG SPRING

This sulphur spring is situated some half a km from Murran enroute village Haarpur and Deeri. This spring is having a diameter of about half metre and its water is rich in sulphur content. Every member of village Murran and its adjacent villages who had skin disease would come to have a bath in this on seven Sundays and that also before the sunrise. It is a fact that using the water of this spring cures skin diseases. The water of this spring is very warm and it remains so throughout the year.

CHANNA MASJID

The ancestors of carpenters, who reside till this day near this mosque and as such named as channa masjid, built this mosque. This mosque was built in the year 1904 and its structure resembles to that of Chrar-e-Sharief. This mosque is built of Deodar wood and its tomb is a masterpiece of woodcarving. Muslim brethren offer nemaaz on the eve of Id festival, in the premises of this mosque. The compound of this mosque is lush green and is surrounded by popular trees all around.

BONI BAGH

This is the centre place of village Murran and is always full of hustle and bustle. This is the main market of the village and almost all the shops are located around this spot. It is called Bonibagh because there were about four chinar trees forming a sort of umbrella to the shops, Bhawan, Shafanag and Baabhaij. Annual Urs of Baabhaij is being celebrated at this place. Village folk like "Dhamalfaquir" is being performed here by a local theatre. This spot is also used for village festivals, election campaign and information film (usually shown in all the villages to educate the villagers) in olden days. Wrestling competitions were also being held here. This spot was also named as bus stand and buses staying overnight in the village were also parked here. Employees of this village after returning from their offices used to sit here and chat with each other. The shop of Shri Niranjan Nath Tsrer was famous for these chats and only elderly persons of the village were allowed to sit on this shop.

RAZABAL

The worship of the village gods "Raza Sahib" is most ancient form of the Indian religion. Before the Aryan invasion, which probably took place in the second millennium B.C., the old inhabitants of India, who are sometimes called Dravidians, were a dark-skinned race with religious beliefs and customs that probably did not greatly differ from those of other primitive race. They believed the world to be propelled by a magnitude of spirits, good and bad, which were the cause of all unusual events, and especially of diseases and disasters.

This worship of the village Deity, or Raza Sahib, as it is called in Kashmiri, forms an important part of the conglomerate of religious beliefs, customs, and ceremonies which are generally classed together under the term Hinduism. In almost every village the Raza Sahib is periodically worshipped and propitiated. Shiva and Vishnu may be more dignified beings, but the village deity is regarded as a more present help in trouble, and is more intimately concerned with the happiness and prosperity of the villagers.

The origin of this form of Hinduism is lost in antiquity but it is certain that it represents a pre Aryan cult of the Dravidian people, more or less modified in various parts of North India by Brahmanical influence; and some details of the ceremonies seem to point back to a totemistic stage of religion. The normal function of the Raza Sahib is the guardianship of the village, but many of them are believed to have other powers, especially in relation to disease and calamity. The village deities and their worship are widely different from the popular Hindu deities, Siva and Vishnu, and the worship that centres in the great Hindu temples.

Shiva and Vishnu represent forces of nature: Shiva symbolizes the power of destruction and the idea of life through death, Vishnu the power of preservation and the idea of salvation. Both these Gods and the system of religion connected with them are the outcome of philosophic reflection on the universe as a whole. But the village deities, on the other hand, have no relation to the Universe. They are related, not to great world forces, but to such simple facts as cholers, cattle disease etc.

The village deities are almost universally worshipped with annual sacrifices and in Kashmir the same practice continued. The sacrifice of lamb, in Kashmiri "Raza Kath" was offered to the village deity or Raza Sahib when the wish made by a villager especially the Pandits was fulfilled. The lamb so sacrificed was then cooked without any spices and distributed amongst the villagers. When the lamb is sacrificed the blood of the lamb is collected in an earthen pot called "Tok" in Kashmiri and the blood is added to flour to make a paste and this paste is applied to the lid of the pot in which the dish is prepared. All the parts of the lamb are prepared including the legs etc. The member who has performed the sacrifice retains big chunk of the dish.

There was a cremation ground situated at Sheikhpora and was also the residing place of Raza Sahib of village Murran, one of the brothers of Aasth Bairaves. The details of the eight Bairaves with place of residence is as follows:

a)	Shri Jagan Nath	Village Achan
b)	Shri Nandkisher	Village Sumbal
c)	Shri Ganganand	Village Mattan
d)	Shri Kakvishal	Village Pargachu
e)	Shri Jeevan Nath	Village Ladhoo
f)	Shri Moonglesher	Village Sirnoo
g)	Shri Omkar Nath	Village Drussu
h)	Shri Neilkanth	Village Murran

Bairav of village Achan, Shri Jagan Nath is the eldest one and that of village Murran Shri Neilkanth is the youngest one. Shri Keshev Nath was the grandfather of the Ashth Bairavas. Raza Sahib of Achan and Sirnoo were vegetarian and rest were non-vegetarian.

There was a small spring called Raza Nag in the south of this cremation ground. This cremation ground was having a land of about five kanals. Raza Sahib of Murran often used to visit his brother Moongleshwer Barov at Haarpur, Sirnoo and he has been seen by some

of the members of this village. Shri Aziz Chan (carpenter) was running a water mill at Gratabal and he told me that he has seen Raza Sahib several times. 'Some unusual sound was heard by me. This sound was heard for years together and I noted the day and date. Once I went to the mill at night, to watch the source of these unusual sounds on the day, which was noted by me. To my surprise, I saw an elderly person with white turban riding a black horse going towards village Sirnoo. The sound was coming from the iron bells tied to the horse. I bowed before him from the mill and went away to my home' said Shri Aziz Chan.

Shri Raghu Nath Bhat (1901-1930) had a water thresher. He once went to his home for dinner and some customers were waiting for their turn in the shed where the thresher was functioning. After having dinner he returned to attend the customers. It was a routine that paddy was usually threshed during the night because during the day all the members were either going to their office or were engaged in farming. While returning to the thresher, Shri Raghu Nath Bhat saw small boulders on both the sides of the path with tilak and after reaching the shed, he told the customers that something unusual is going to happen. He told them the whole story. After starting the thresher/machine, the belt of the machine caught his hand and in no time the powerful belt caught whole of his body and he died instantly.

Again Shri Aziz Chan (now an elderly person of about 89 years) disclosed that once he went to Dubji paddy fields to get more water to run his water mill since the water to the mill was coming down from Dubji, which comes via Razabal. To his surprise he saw some members going in and out of Razabal and after looking patiently he saw the same Razasahib sitting on a carpet with some big books in front of him and with a pen in his hand. It was then concluded that the Raza Sahib of village Murran was maintaining all the records of next birth.

Once Shri Mubarak Shah, a village priest went towards Mushteng to ease himself at about 1100 hours midnight. He went towards the Sagzar of Pandit Dina Nath Bhat (Petition Writer). He heard some unusual voices which were coming from the Sagzar (kitchen garden), he looked from the boundary wall and to his surprise he saw some marriage was going on in the Sagzar. Males were having the dinner and women folk were singing.

It was later concluded that some marriage function of some relative of the same Raza Sahib was taking place in the Sagzar.

Shri Ganga Dhar Bhat 'Dehati' had a daughter named Usha, who died at a tender age of four or five in the year 1956 due to non-availability of proper medical care. Due to her untimely death the wife of Shri Dehati, Smt. Gouri Shouri became lunatic. Smt. Gouri Shouri was a regular participant to the morning pooja team at Brarmeij. One mid night when it was hardly one O'Clock Smt. Gouri Shouri suddenly woke up with the impression that she had been late for morning chores and after washing her face hurriedly, she ran to Brarmeij temple for worship. It was pin drop silence all around and she became somewhat scared and afraid. After lighting a lamp (Rattandeep) in the temple and after worship she turned back to return home. At the exit gate of the temple, she saw an elderly person with flowing white beard performing worship near the water pool and a black horse anchored nearby. After noticing the old man, she became panicky. The old man made signals with his fingers telling Smt. Gouri Shouri to leave the temple premises. Subsequently, it was concluded that this elderly person was nobody else than the divine Raza Sahib.

THOSE WHO BROUGHT GLORY TO THE SOIL OF VILLAGE MURRAN.

1. Sh. Gana Bhat (1860-1932) son of Shri Nand Lal Bhat, Tehvildar.

2. Sh. Zana Bhat (1878-1920) son of Shri Kailash Bhat, Tehvildar.

3. Justice Janki Nath Bhat (Retd.) son of Shri Meheshvar Nath Bhat, Judge, J&K High Court.

4. Sh. Triloki Nath Bhat son of Shri Meheshvar Nath Bhat, Dy. Director, Archaeological Survey of India, Vedic scholar and writer.

5. Dr. Bal Krishan Bhat, Ph.D. son of Justice J.N.Bhat, Scientist, ex director CSIR, India and now consultant multinational company in U.S.A.

6. Sh. Avtar Krishan Bhat son of Justice J.N.Bhat, Superintending Engineer, J&K Government and now General Manager, Chawla Techno Construction (Delhi)...leading building engineers in the country.

7. Sh. Sanjay Bhat son of Sh. Avtar Krishan Bhat, Chief Production Manager in a multinational company at Noida.

8. Dr. Inder Krishan Bhat son of Shri T.N.Bhat, MD, Surgeon, Virginia State, U.S.A.

9. Sh. Ganga Dhar Bhat 'Dehati' son of Shri Gobind Bhat, Poet.

10. Shri Tota Bhat (1900-1962) son of Sh. Anand Bhat, Senior Executive Office, Lloyds Bank Ltd. now called ANZ Grindlays.

11. Sh. Mohan Lal Bhat son of Shri Balabadhar Bhat, Asstt. Divisional Manager, Life Insurance Corporation of India.

12 Sh. Rajeev Bhat (M.Sc. IIT Delhi, D. Litt. USA) son of Shri Mohan Lal Bhat, Professor Jawahar Lal Nehru University (JNU) New Delhi.

13. Sh. Sat Lal Bhat (1884-1944)........... a highly respected, popular elderly person of the area.

14. Dr. Rajinder Bhat son of Shri Prem Nath Bhat, MD, Gold Medalist. Physian.

15. Sh. Shiv Kumar Bhat son of Dr. Rajinder Bhat, B.E.

16. Sh. Virender Bhat son of Sh. Prem Nath Bhat, Senior Executive Officer, State Bank of India.

17. Sh. Rahul Bhat son of Sh. Virender Bhat, Computer Engineer.

18. Sh. Amit Bhat son of Sh. Virender Bhat, Architect.

19. Sh. T. N. Bhat son of Shri Kashi Nath Bhat, Managing Director Mercury Travels Ltd.

20. Sh. Pran Nath Bhat "Gareeb" son of Shri Kashi Nath Bhat, Poet.

21. Sh. Roshan Lal Bhat son of Shri Dina Nath Bhat, Zonal Education Officer, J&K Government.

22. Sh. Susheel Bhat (REC Tiruchirapalli) son of Shri Roshan Lal Bhat, consultant Daimler Chrysler, U.S.A.

23. Sh. Avinash Bhat son of Shri Roshan Lal Bhat, REC Srinagar presently working in Sterlite Optical Technlogies Ltd., Aurangabad.

24. Sh. Ashok Kumar Bhat son of Shri Dina Nath Bhat, Lecturar.

25. Sh. Ajay Bhat son of Sh. Ashok Kumar Bhat, Mechanical Engineer, presently working in Flex Industries Ltd. Noida.

26. Dr. Shaley Bhat daughter of Shri Chaman Lal Bhat. BDS.

27. Prof. Girdhari Lal Bhat son of Shri Janki Nath Bhat, Mathematics.

28. Sh. Suniti Bhat son of Shri Girdhari Lal Bhat, Professor University of Calafornia, U.S.A.

29. Dr. Neeru Bhat daughter of Shri Girdhari Lal Bhat, Ph. D. Bio-Chemistry.

30. Sh. Jawahar Lal Bhat son of Shri Ram Chand Bhat, Central Intelligence Officer.

31. Late Sh. Rohit Bhat son of Shri Jawahar Lal Bhat MBBS student. Govt. Medical College, Jammu.

32. Sh. Makhan Lal Bhat son of Shri Ram Chand Bhat, Tehsildar.

33. Sh. Chaman Lal Bhat son of Shri Ram Chand Bhat, Accounts Officer, J&K Government.

34. Shri Lassa Kak Bhat son of Shri Jagan Nath Bhat, Executive Engineer, J&K Government.

35. Sh. Romesh Chander Bhat son of Shri Makhan Lal Bhat, Agriculture Technocrat, J&K Government.

36. Sh. Kashi Nath Boni son of Shri Gopi Nath Boni, Tehsildar.

37. Sh. Kanya Lal Boni son of Shri Jai Lal Boni,. Assistant Commissioner, J&K Government.

38. Hari Krishan Boni S/o Sh. Jai Lal Seni Lecturar and associate of Ramakrishna Math & Mission.

39. Sh. Romesh Kumar Boni son of Shri Radha Krishan Boni, Accounts Officer, Department of Telecommunications.

40. Sh. Tej Krishan Boni son of Shri Arjan Nath Boni, Accounts Officer, J&K Government.

41. Prof. Dwarka Nath Pandita son of Shri Ram Chand Pandita, Mathematics.

42. Sh. Tej Krishan Pandita son of Shri Ram Chand Pandita, Scientist, N.A.S.A., U.S.A.

43. Smt.Guddy Pandita daughter of Shri Ram Chand Pandita was the first REC student from this village presently settled in U.S.A.

44. Sh. Rajnath Dhar son of Shri Niranjan Nath Dhar Retired (S.P.) J&K Police.

45. Dr. Rattan Lal Dhar son of Shri Arjan Nath Dhar, Ph. D. Zoology, Professor, Kashmir University.

46. Smt. Bhagivani Pandit wife of Shri Tilak Chand Pandit, Poetess.

47. Sh. Prithvi Nath Pandit son of Shri Tilak Chand Pandit a great Saint.

48. Smt. Nirmala Devi wife of Shri Niranjan Nath Pandit, Saint.

49. Sh. Ashok Pandit son of Shri Niranjan Nath Pandit, Film Producer and Personal Secretary to Shiv Sena Chief, Bal Thakrey.

50. Sh. Tej Krishan son of Shri Nand Lal, Asstt. Executive Engineer J&K Government.

51. Sh. Ghulam Qadir Mir, Ex. Member of Legislative Assembly, J&K

52. Sh. Mohi-u-Din Mir son of Shri Ghulam Qadir Mir, Member of Legislative Assembly, J&K

53. Moulvi Mubarak Shah, a popular Muslim clergyman.

54. Sh. Ghulam Ahmad "Kastoor" a poet with specialisation in Ladeesha.

ROADLINES

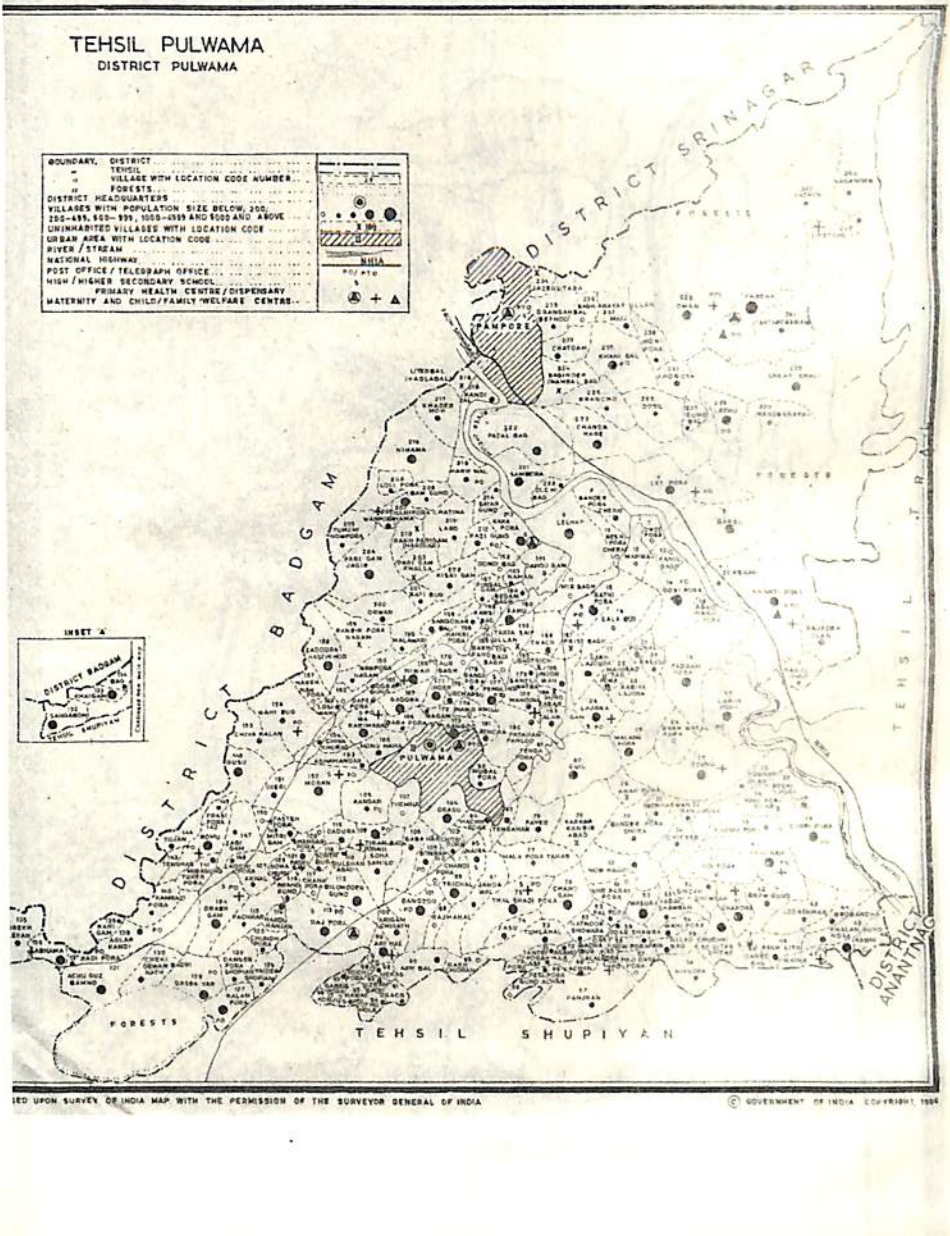
MURRAN CHAR-I-SHARAIF ROAD

UP		DOWN	
Murran	00	Chari-I-Sharief	00
↓		↓	
Mitrigam	02	Zinipachal	04
↓		↓	
Rohmoo	04	Kanidajan	06
↓		↓	
Mirgund	09	Kaigam	10
↓		↓	
Tokerpora	10	Pakharapora	11
↓		↓	
Kamrazpora	11	Chraripora	13
↓		↓	
Charipora	12	Kamrazpora	14
↓		↓	
Pakharpora	14	Thokarpora	15
↓		↓	
Khaigam	15	Mirgund	16
↓		↓	
Kanidajan	19	Rohmoo	21
↓		↓	
Zinipachal	21	Mitrigam	23
↓		↓	
C. Sharief	25	Murran	25

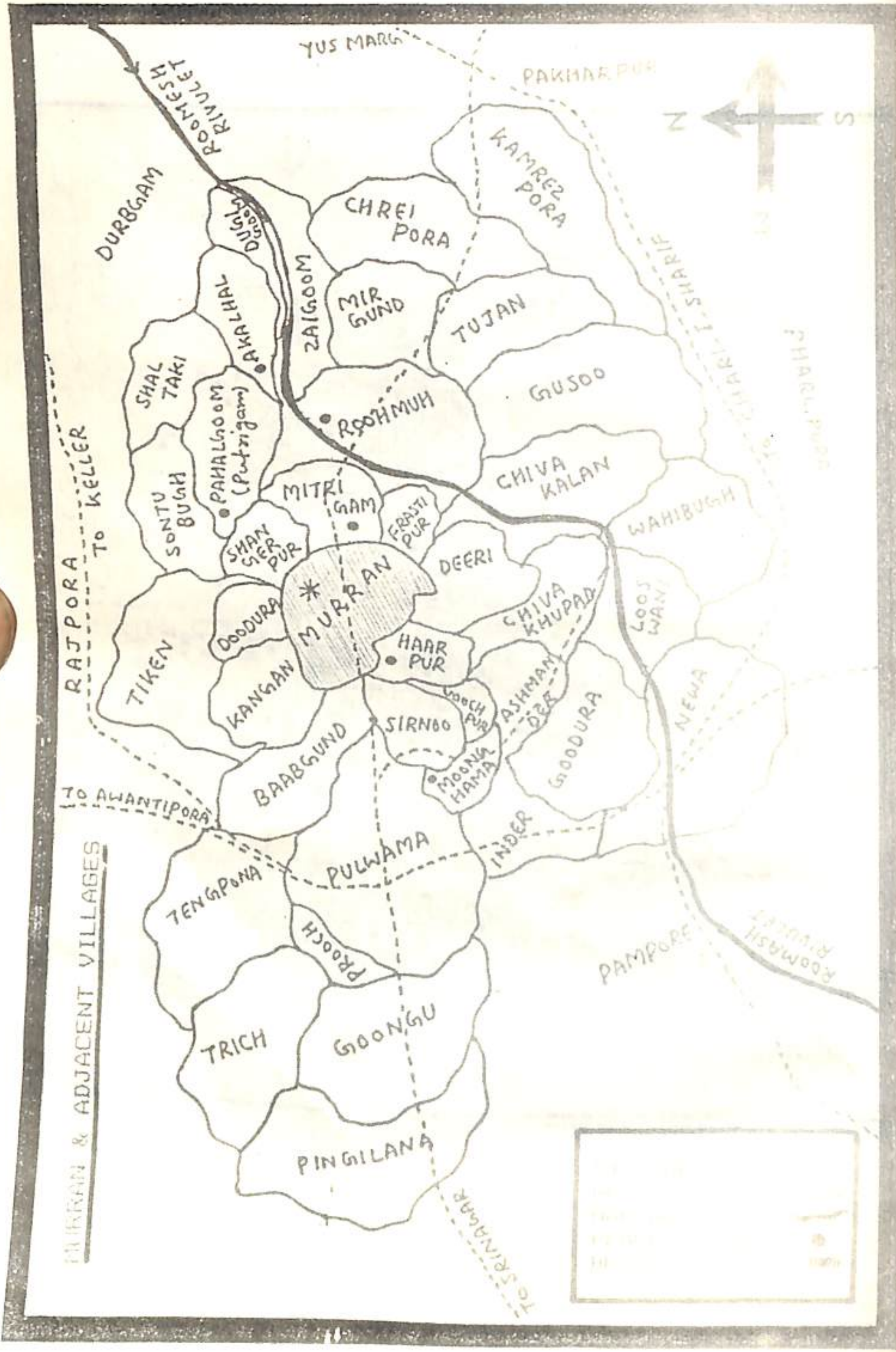
MURRAN TO DRABGAM

Murran	00
↓	
Mitrigam	02
↓	
Zaigam	04
↓	
Akahal	06
↓	
Drabagam	08

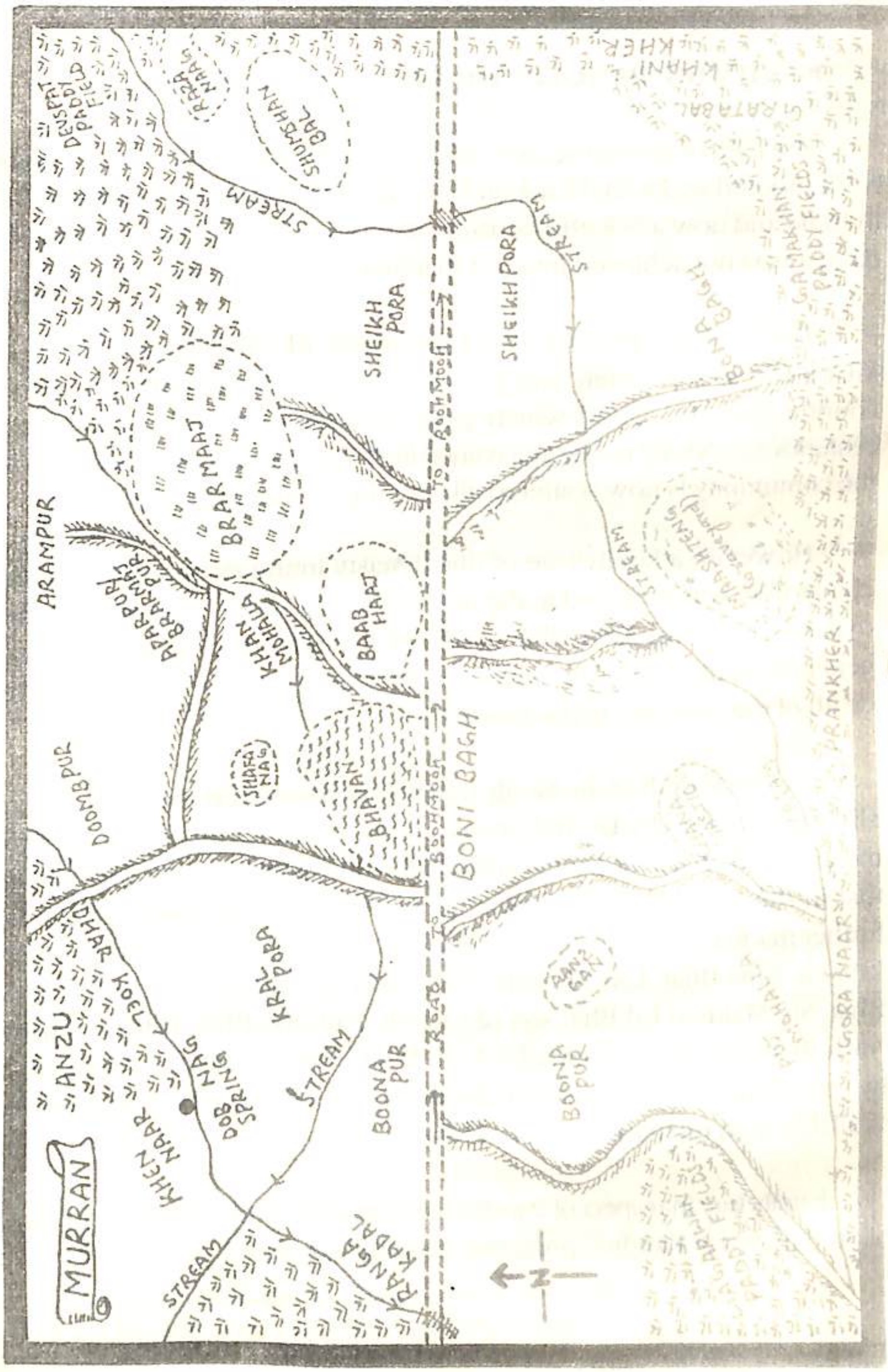
SKETCH MAP OF DISTRICT PULWAMA



SKETCH MAP OF ADJOINING VILLAGES



SKETCH MAP OF VILLAGE MURRAN



BRIEF INTRODUCTORY NOTE TO THE GENEALOGICAL TREE OF THE RENOWNED

KASHMIRI PANDITS OF VILLAGE MURRAN

The idea of preparing a comprehensive family tree was some years back mooted by Dr. Bal Krishan Bhat, former Deputy Director of CSIR in India and now a Scientist consultant in U.S.A. But for want of reliable data, it was not achieved much at that time.

The correct period and the origin of "BHAT SAHIBAN-I-MURRAN" as this family was popularly called till the partition of the country................and which is in existence since the past some centuries........could not be ascertained in absence of reliable data, because the community is now scattered all over the country, and abroad.

However, a family tree of this dynasty in the shape of a gigantic chinar tree, was prepared in the mid-thirties, by an artist member of the dynasty, Late Shri Kina Bhat, with great pains. It comprised seven generations till 1935. The original copy was no longer extant after the death of the compiler in the year 1953.[1]

The basic draft of the family tree was prepared with the help of one already prepared by Dr. Bal Krishan Bhat. It will not be out of place to mention here that it took three and a half years for Dr. Bhat to computerize that in the USA at a huge cost of 350 US dollars. The family tree was further made up-to-date with the help of Late Sh. Prem Nath Bhat son of Late Sh. Kina Bhat, Late Sh. Dina Nath Bhat son of Late Sh. Shanker Joo Bhat, Sh. Makhan Lal Bhat son of Late Sh. Ram Joo Bhat, Late Sh. Kashi Nath Bhat son of Late Sh.Raghu Nath Bhat. Data was further corrected by consulting some manuscripts available and by consulting the records available with the Pandits of Haridwar.

Family tree in respect of Pandita has been prepared with the assistance of Sh. Pairey Lal Pandita, presently residing at Jammu.

Family tree in respect of Pandit family of Brarmaejpur/Apaarpur has been prepared with the assistance of Shri Tej Pandit son of Shri Makhan Lal Pandit, presently residing at Mumbai.

Family tree in respect of Boni's has been prepared with the assistance of Sh. Kashi Nath Boni and Sh. Tej Krishan Boni presently living at Jammu and Udhampur respectively. Family tree in respect of Whakloo's was prepared with the help of Sh. Girdhari Lal Wakhloo son of Sh. Prathvi Nath Wakhloo and that of Tsrar with the assistance of Sh. Sunil Dhar presently residing at New Delhi.

It was not possible for me to indicate places of birth, residence and occupation of the individuals as majority of them are scattered. Family tree in respect of each family has been shown on one page. First two generations have been given all the pages which will give a clear picture of the family tree.

Abbreviations used in this chart are elucidated at the bottom of each page.

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1. T.N.Bhat: Introductory Note to Genealogical Tree.

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

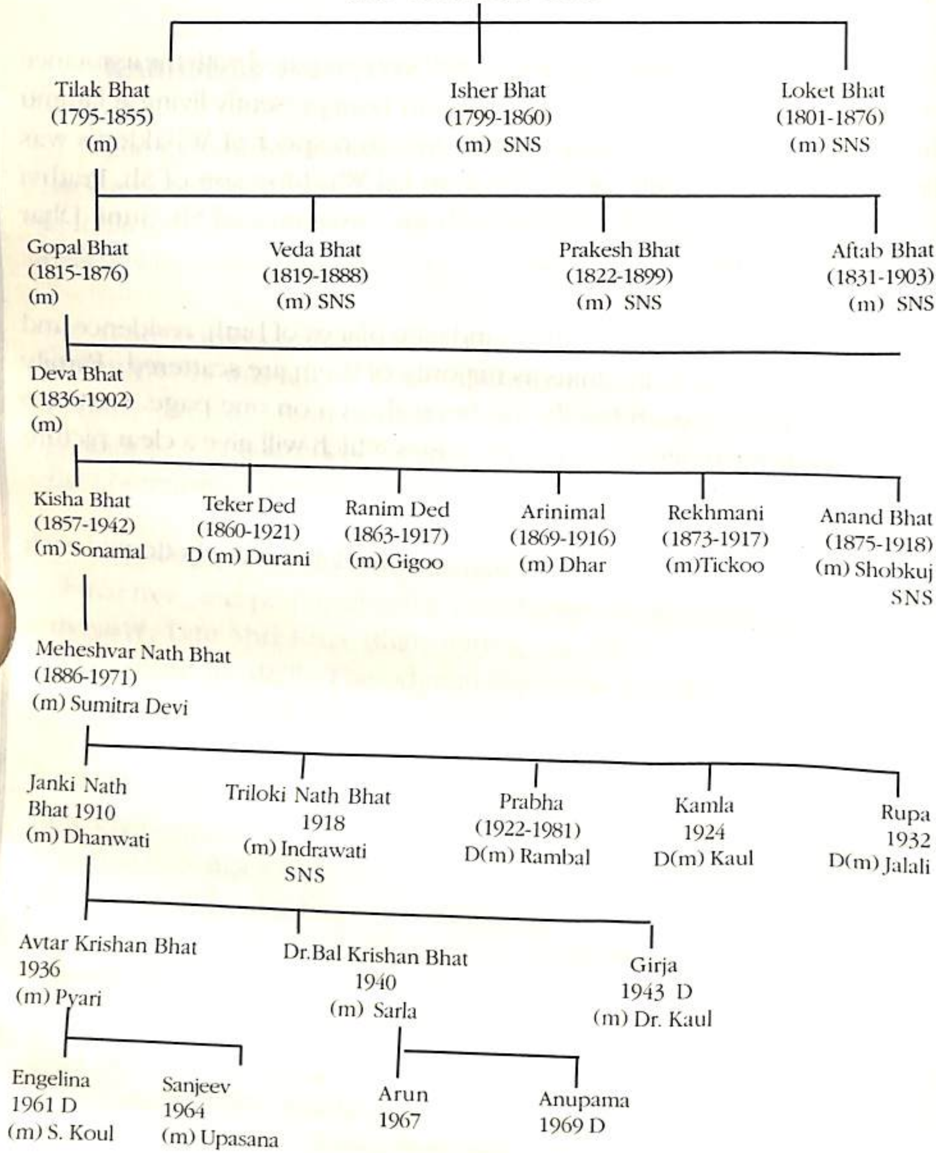


Abb.
- SNS — See Next Sheet
- D — Daughter
- (m) — Married
- (b) — Bachelor
- (d) — Deceased

<u>Paddy Fields</u>: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

<u>Gotra</u>: Sharman Kautsa

<u>Isht Devi</u>: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)
(m) BHAWANI DED

Tilak Bhat
(1795-1855)
(m)

Isher Bhat
(1799-1860)
(m) SNS

Loket Bhat
(1801-1876)
(m) SNS

Gopal Bhat
(1815-1876)
(m)

Veda Bhat
(1819-1888)
(m) SNS

Prakesh Bhat
(1822-1899)
(m) SNS

Aftab Bhat
(1831-1903)
(m) SNS

Deva Bhat
(1836-1902)
(m)

Kisha Bhat
(1857-1942)
(m) Sonamal

Teker Ded
(1860-1921)
D (m) Durani

Ranim Ded
(1863-1917)
(m) Gigoo

Arinimal
(1869-1916)
(m) Dhar

Rekhmani
(1873-1917)
(m)Tickoo

Anand Bhat
(1875-1918)
(m) Shobkuj
SNS

Meheshvar Nath Bhat
(1886-1971)
(m) Sumitra Devi

Janki Nath
Bhat 1910
(m) Dhanwati

Triloki Nath Bhat
1918
(m) Indrawati
SNS

Prabha
(1922-1981)
D(m) Rambal

Kamla
1924
D(m) Kaul

Rupa
1932
D(m) Jalali

Ratna
(1941-62)
D(m) CLBambroo

Inder Krishan Bhat
1946
(m) Kamini

Kuldeep Kumar Bhat
1948
(m) Ranjna

Vineet
1975

Neeraj
1978

Anjali
1976 D

Abb. SNS — See Next Sheet
D — Daughter
(m) — Married
(b) — Bachelor
(d) — Deceased

Paddy Fields: HiKhar, Gratabal
Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Gopal Bhat (1815-1876) (m)
    - Deva Bhat (1836-1902) (m)
      - Kisha Bhat (1857-1942) (m) Sonamal
      - Teker Ded (1860-1921) D (m) Durani SNS
      - Ranim Ded (1863-1917) (m) Gigoo
      - Arinimal (1869-1916) (m) Dhar
      - Rekhmani (1873-1917) (m)Tickoo
      - Anand Bhat (1875-1918) (m) Shobkuj
        - Gwash Lal Bhat (1896-1968) (m) Sidhalaxmi
          - Pushker Nath Bhat 1932 (m) Kishni
            - Vijay Kumar Bhat 1954 (m) Girja
              - Shivas 1981
              - Ankur 1984
              - Anisha 1986
            - Tej Krishan Bhat 1957 (m) Dolly
              - Mohit 1985
            - Sanjay Bhat 1963 (m)
        - Tota Bhat (1900-1952) (m) Amravati SNS
        - Deviki (1903-1936) D (m) JLBhan
        - Chaanda 1909 D (m) MKakru
  - Veda Bhat (1819-1888) (m) SNS
  - Prakesh Bhat (1822-1899) (m) SNS
  - Aftab Bhat (1831-1903) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

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      - Kisha Bhat (1857-1942) (m) Sonamal
      - Teker Ded (1860-1921) D (m) Durani SNS
      - Ranim Ded (1863-1917) (m) Gigoo
      - Arinimal (1869-1916) (m) Dhar
      - Rekhmani (1873-1917) (m)Tickoo
      - Anand Bhat (1875-1918) (m) Shobkuj
        - Gwash Lal Bhat (1896-1968) (m) Sidhalaxmi
        - Tota Bhat (1900-1952) (m) Amravati SNS
          - Amar Nath Bhat (1926-1971) (m) Uma
            - Raj Dulari 1947 D (m) Mkoul
            - Jawahar Lal Bhat 1950 (m) Phoola
              - Bunty 1973 D
              - Neelu 1975 D
              - Vickey 1978
            - Nancy 1952 D (m) MLKoul
            - Ashok Kumar 1954 (m) Sarla
              - Nidhi 1985 D
            - Rajinder Kumar 1956 (m) Pummy
              - Nibha 1959 D
          - Mohan Lal Bhat (1932-1986) (m) Prabha SNS
          - Makhan Lal Bhat 1937 (m) Raj Dulari SNS
        - Deviki (1903-1936) D (m) JLBhan
        - Chaanda 1909 D (m) MKakru
  - Veda Bhat (1819-1888) (m) SNS
  - Prakesh Bhat (1822-1899) (m) SNS
  - Aftab Bhat (1831-1903) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Gopal Bhat (1815-1876) (m)
    - Deva Bhat (1836-1902) (m)
      - Kisha Bhat (1857-1942) (m) Sonamal
      - Teker Ded (1860-1921) D (m) Durani SNS
      - Ranim Ded (1863-1917) (m) Gigoo
      - Arinimal (1869-1916) (m) Dhar
      - Rekhmani (1873-1917) (m)Tickoo
      - Anand Bhat (1875-1918) (m) Shobkuj
        - Gwash Lal Bhat (1896-1968) (m) Sidhalaxmi
        - Tota Bhat (1900-1952) (m) Amravati SNS
          - Amar Nath Bhat (1926-1971) (m) Uma
          - Mohan Lal Bhat (1932-1986) (m) Prabha SNS
            - Inder Bushan 1954 (m) Sunita
              - Bishma 1985
              - Prashant 1989
          - Makhan Lal Bhat 1937 (m) Raj Dulari SNS
            - Sunita 1961 D (m) S.Dhar
        - Deviki (1903-1936) D (m) JLBhan
        - Chaanda 1909 D (m) MKakru
  - Veda Bhat (1819-1888) (m) SNS
  - Prakesh Bhat (1822-1899) (m) SNS
  - Aftab Bhat (1831-1903) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.	
SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
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Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)
(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Gopal Bhat (1815-1876) (m) SNS
  - Veda Bhat (1819-1888) (m)
    - Paramanand Bhat (1836-1888) (m) Poshmal
      - Prasad Bhat (1877-1952) (m) Veshmal
        - Deviki (1928-1970) D (m) Koul
        - Soom Nath (Adopted) (1930-1998) (b)
      - Goramal (1879-1950) D (m) V.Dhar
      - Hee Ded (1882-1961) D (m) M.Tickoo
      - Sat Lal (1884-1944) (m) Devmal SNS
      - Zech Ded (1886-1962) D (m) Dhar
      - Sarwanand Bhat (1898-1966) (m) Mata Kuj SNS
  - Prakesh Bhat (1822-1899) (m) SNS
  - Aftab Bhat (1831-1903) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)
(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Gopal Bhat (1815-1876) (m) SNS
  - Veda Bhat (1819-1888) (m)
    - Paramanand Bhat (1836-1888) (m) Poshmal
      - Prasad Bhat (1877-1952) (m) Veshmal
      - Goramal (1879-1950) D (m) V.Dhar
      - Hee Ded (1882-1961) D (m) M.Tickoo
      - Sat Lal (1884-1944) (m) Devmal SNS
        - Prem Nath Bhat (1915-2001) (m) Kamlawati
          - Rajinder Bhat 1948 (m) i. Nancy (d) (m) ii. Veena
            - Shiv Kumar 1974
            - Shivani 1978 D
          - Varinder Bhat 1951 (m) Asha
            - Rahul 1976
            - Ameet 1979
      - Zech Ded (1886-1962) D (m) Dhar
      - Sarwanand Bhat (1898-1966) (m) Mata Kuj SNS
  - Prakesh Bhat (1822-1899) (m) SNS
  - Aftab Bhat (1831-1903) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
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	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

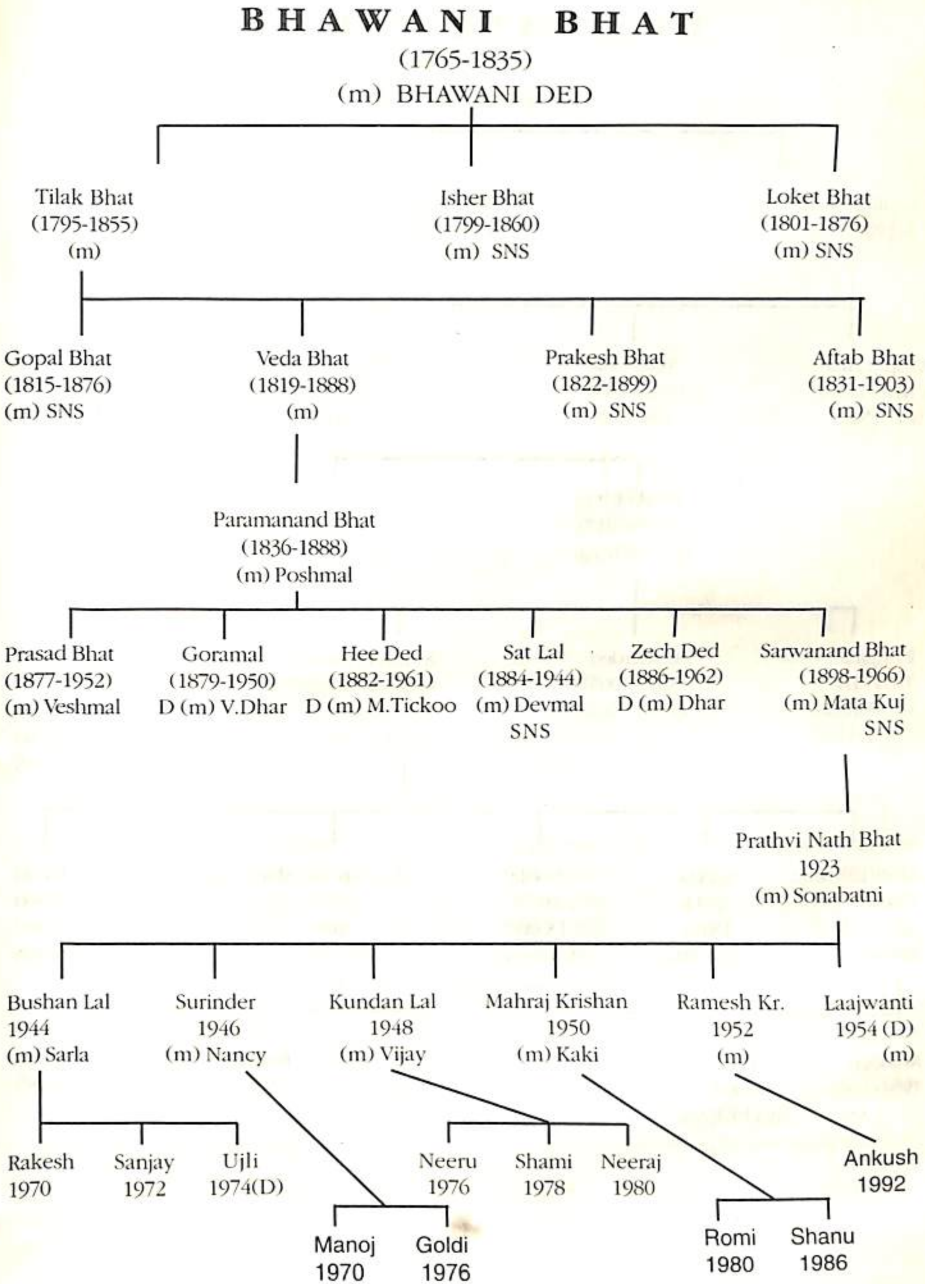


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<u>Paddy Fields</u>: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
<u>Gotra</u>: Sharman Kautsa
<u>Isht Devi</u>: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Gopal Bhat (1815-1876) (m) SNS
  - Veda Bhat (1819-1888) (m) SNS
  - Prakesh Bhat (1822-1899) (m)
    - Zinda Bhat (1876-1917) (m) Haarmal
      - Kongmal 1891 (D) (m) Safaya
      - Gonerded (1895-1965) D(m) Wazir
      - Kanth Bhat (1905-1980) (m) Sampkuj (1913-1978)
        - Moti Lal Bhat 1941 (m) Khema
          - Kuldeep 1961 (m) Nancy
          - Usha 1964 (m) PKKoul
          - Sanjay 1967
        - Sheela 1943 D(m) Pandita
        - Phoola 1953 D(m) Brijandar
        - Chaman Lal Bhat 1951 (m) Khema
          - Meenakshi 1980 D
          - Rahul 1986
        - Hedey Nath 1955 (m) Asha
          - Sumeet (Dippy) 1985
        - Ratni 1960 D (m) Pradman
      - Vishamber Nath Bhat (1909-1978) (m) Sonawati (1911-1976) SNS
    - Zana Bhat (1878-1920) (m) Radhamal SNS
  - Aftab Bhat (1831-1903) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
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Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

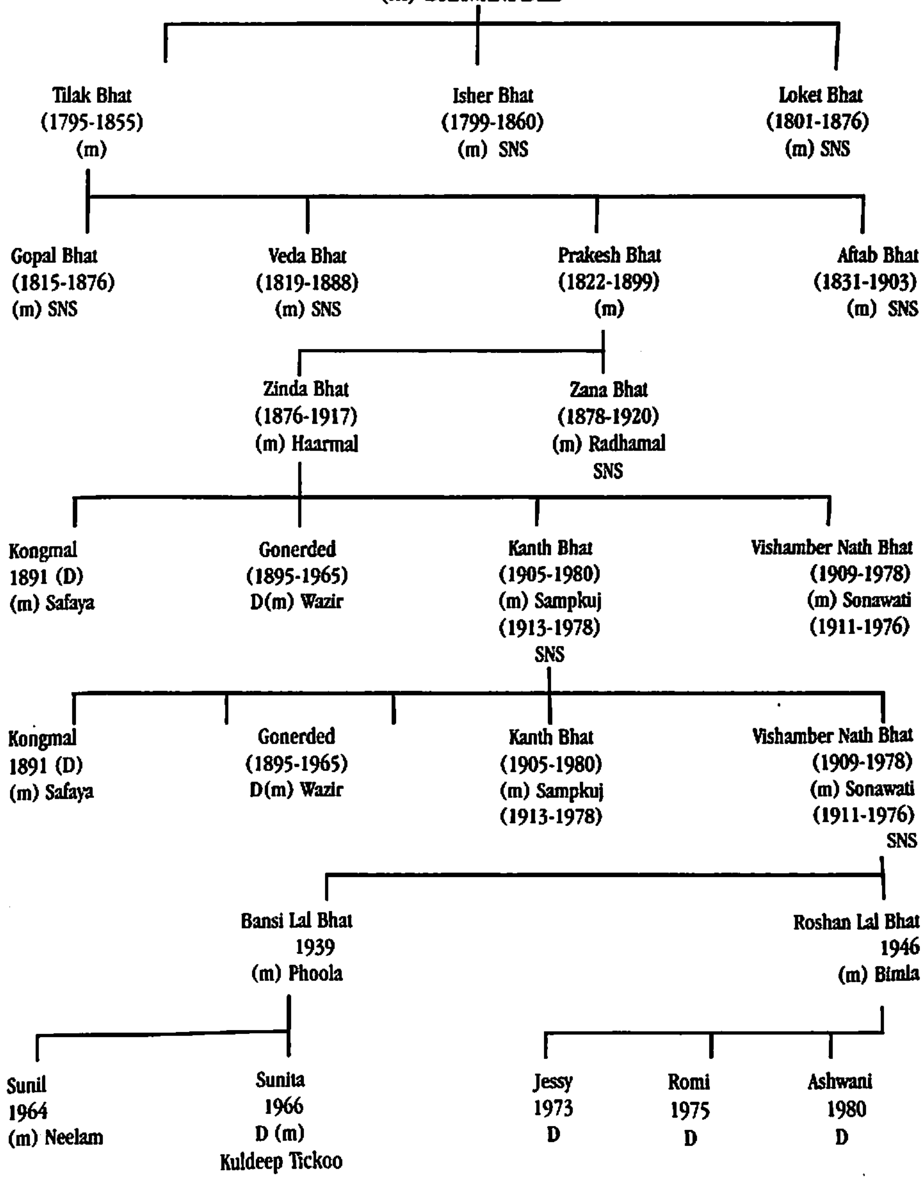


Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Gopal Bhat (1815-1876) (m) SNS
  - Veda Bhat (1819-1888) (m) SNS
  - Prakesh Bhat (1822-1899) (m)
    - Zinda Bhat (1876-1917) (m) Haarmal SNS
    - Zana Bhat (1878-1920) (m) Radhamal
      - Dina Nath Boni S/o Thakur Boni (1902-1967) ADOPTED (m) Shobawati
        - Badri Nath Bhat 1932 (m) Raj Rani
          - Vinod 1960 (m) Sushma
          - Sunita 1966 D
          - Sarita 1968 D
          - Pawan 1972
        - Soom Nath Bhat 1933 (b)
        - Durari 1934 D (m) H.N.Bhat
  - Aftab Bhat (1831-1903) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Gopal Bhat (1815-1876) (m) SNS
  - Veda Bhat (1819-1888) (m) SNS
  - Prakesh Bhat (1822-1899) (m) SNS
  - Aftab Bhat (1831-1903) (m)
    - Lakshman Bhat (1860-1924) (m)
      - Halder Bhat (1870-1994) (m)
      - Mader Ded (1886-1946) D (m) Daya Ram
        - Muglani (1899-1962) D (m) Laba Koul
        - Sham Lal Bhat (1902-1932) (m) Leelawati
          - Chaanda (1928-1949) D (m)
    - Thakur Bhat (1863-1903) (m) Sukhmal (1883-1906) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)
(m) BHAWANI DED

Tilak Bhat
(1795-1855)
(m)

Isher Bhat
(1799-1860)
(m) SNS

Loket Bhat
(1801-1876)
(m) SNS

Children of Tilak Bhat:

Gopal Bhat
(1815-1876)
(m) SNS

Veda Bhat
(1819-1888)
(m) SNS

Prakesh Bhat
(1822-1899)
(m) SNS

Aftab Bhat
(1831-1903)
(m)

Children of Aftab Bhat:

Lakshman Bhat
(1860-1924)
(m)
SNS

Thakur Bhat
(1863-1903)
(m) Sukhmal
(1883-1906)

Raghu Nath Bhat
(1901-1930)
(m) Vaanmal
(1902-1972)

Kashi Nath Bhat
(1924-1999)
(m) Mohan Rani

Children of Kashi Nath Bhat:

Ashok Kumar Bhat
1952
(m) Vijay

Nikhal
1984

Ramesh Kumar Bhat
1957
(m) Aruna

Kulwas
1992

Kuldeep Kumar Bhat
1961
(m) Anjli

Shivesh
1995

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Nand Lal Bhat (1820-1880) (m)
    - Balak Bhat (1840-1900) (m) Heiwati
      - Shanker Joo Bhat (1872-1932) (m) Omawati
        - Janki Nath Bhat (1920-1946) (m) Shubawati
          - Girdhari Lal Bhat 1942 (m) Lalita
            - Suniti Kumar 1970 (m)
            - Neeru 1972 D (m)
            - Kavita 1975 D (m)
    - Chana Bhat (1842-1905) (m) Sanger Mal SNS
    - Gana Bhat (1844-1912) (m) Padmani SNS
    - Tarak Bhat (1846-1912) (m) Tarawati SNS
    - Madho Bhat (1848-1928) (m) Gonerded SNS
    - Gobind Bhat (1850-1920) (m) Gonamali SNS
    - Prasad Bhat (1852-1935) (m) Zaperded SNS
    - Soda Bhat (1854-1927) (m) Sonawati SNS
  - Tota Bhat (1828-1882) (b)
  - Lakshman Joo Bhat (1824-1881) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Nand Lal Bhat (1820-1880) (m)
    - Balak Bhat (1840-1900) (m) Heiwati SNS
    - Chana Bhat (1842-1905) (m) Sanger Mal
      - Tika Bhat (1887-1929) (m) Zaper Ded
        - Jai Lal Bhat (1910-1984) (m) Dhanwati (1907-1992)
          - Vijay Kumar Bhat (Adopted) 1955 (m) Guddy (Aruna)
            - Alok 1985
            - Nitin 1987
      - Sarwanand Bhat (1890-1953) (m) Sampakuj (1893-1928) SNS
    - Gana Bhat (1844-1912) (m) Padmani SNS
    - Tarak Bhat (1846-1912) (m) Tarawati SNS
    - Madho Bhat (1848-1928) (m) Gonerded SNS
    - Gobind Bhat (1850-1920) (m) Gonamali SNS
    - Prasad Bhat (1852-1935) (m) Zaperded SNS
    - Soda Bhat (1854-1927) (m) Sonawati SNS
  - Tota Bhat (1828-1882) (b)
  - Lakshman Joo Bhat (1824-1881) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d).	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Nand Lal Bhat (1820-1880) (m)
    - Balak Bhat (1840-1900) (m) Heiwati SNS
    - Chana Bhat (1842-1905) (m) Sanger Mal
      - Tika Bhat (1887-1929) (m) Zaper Ded SNS
      - Sarwanand Bhat (1890-1953) (m) Sampakuj (1893-1928)
        - Prabha (1910-1935) D(m) ON Sheshu
        - Deviki (1911-1949) D(m) Gopi Nath Bhan
        - Shiv Ji Bhat (Adopted) (1914-2003) (m) Savitri
          - Ashwani Kumar Bhat 1957 (m) Usha
            - Puneet 1984
          - Sarla 1958 D (m) A.N.Raina
        - Chuni 1916 D(m) SLChiriv
    - Gana Bhat (1844-1912) (m) Padmani SNS
    - Tarak Bhat (1846-1912) (m) Tarawati SNS
    - Madho Bhat (1848-1928) (m) Gonerded SNS
    - Gobind Bhat (1850-1920) (m) Gonamali SNS
    - Prasad Bhat (1852-1935) (m) Zaperded SNS
    - Soda Bhat (1854-1927) (m) Sonawati SNS
  - Tota Bhat (1828-1882) (b)
  - Lakshman Joo Bhat (1824-1881) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Nand Lal Bhat (1820-1880) (m)
    - Balak Bhat (1840-1900) (m) Heiwati SNS
    - Chana Bhat (1842-1905) (m) Sanger Mal SNS
    - Gana Bhat (1844-1912) (m) Padmani
      - Katji (1871-1936) D (m) RK Koul (Jotshi)
      - Dayamal (1878-1954) D (m) Krisha Kotha
      - Swaroop Nath Bhat (1898-1915)
      - Ram Chand Bhat (1902-1964) (m) Leelawati (1910-1992)
        - Makhan Lal Bhat 1932 (m) Mohini
          - Ramesh Chander Bhat 19581964 (m) Rita(m) Sujata
            - Akshay 1989
            - Pourvani 1997
          - Sanjay Kumar Bhat 1954 D (m)
            - Nilohit 1996
          - Jeeta 1962 D (m) L.N.Raina
          - Veena Kiran Wattal
        - Chaman Lal Bhat 1938 (m) Sharka SNS
        - Moti Lal Bhat 1946 (m) Usha SNS
        - Jawalhar Lal Bhat 1948 (m) Chandra SNS
    - Tarak Bhat (1846-1912) (m) Tarawati SNS
    - Madho Bhat (1848-1928) (m) Gonerded SNS
    - Gobind Bhat (1850-1920) (m) Gonamali SNS
    - Prasad Bhat (1852-1935) (m) Zaperded SNS
    - Soda Bhat (1854-1927) (m) Sonawati SNS
  - Tota Bhat (1828-1882) (b)
  - Lakshman Joo Bhat (1824-1881) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

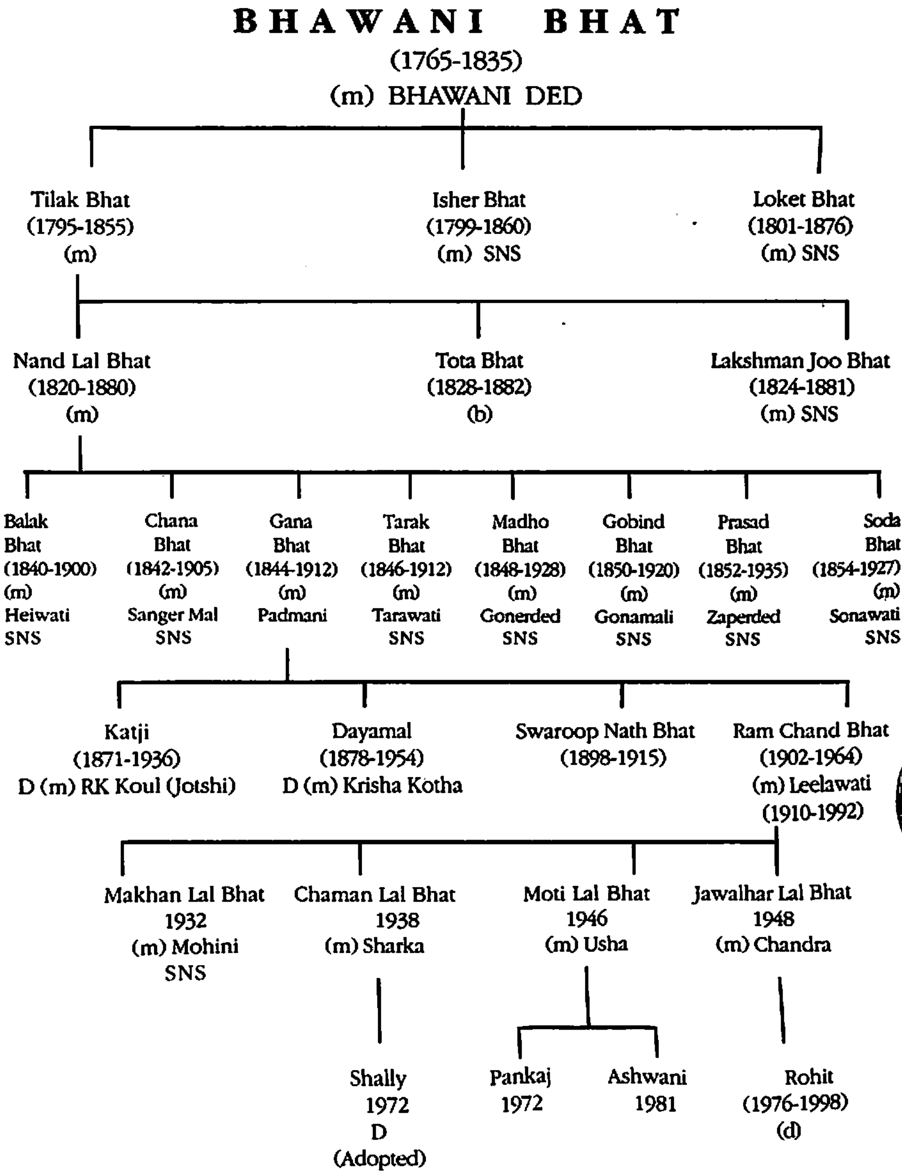


Abb.
- SNS — See Next Sheet
- D — Daughter
- (m) — Married
- (b) — Bachelor
- (d) — Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)
(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Nand Lal Bhat (1820-1880) (m)
    - Balak Bhat (1840-1900) (m) Heiwatí SNS
    - Chana Bhat (1842-1905) (m) Sanger Mal SNS
    - Gana Bhat (1844-1912) (m) Padmani SNS
    - Tarak Bhat (1846-1912) (m) Tarawati
      - Amar Nath Bhat (1900-1951) (b)
        - Pran Nath Bhat 1946 (ADOPTED) (m) Shahji
          - Sunil 1978
          - Babita 1980 D
    - Madho Bhat (1848-1928) (m) Gonerded SNS
    - Gobind Bhat (1850-1920) (m) Gonamali SNS
    - Prasad Bhat (1852-1935) (m) Zaperded SNS
    - Soda Bhat (1854-1927) (m) Sonawati SNS
  - Tota Bhat (1828-1882) (b)
  - Lakshman Joo Bhat (1824-1881) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Nand Lal Bhat (1820-1880) (m)
    - Balak Bhat (1840-1900) (m) Heiwati SNS
    - Chana Bhat (1842-1905) (m) Sanger Mal SNS
    - Gana Bhat (1844-1912) (m) Padmani SNS
    - Tarak Bhat (1846-1912) (m) Tarawati SNS
    - Madho Bhat (1848-1928) (m) Gonerded
      - Meheshwar Nath Bhat (1877-1912) (m) Sumitra
        - Kashi Nath Bhat (1903-1966) (m) Sonabatni (IN ADOPTION)
          - Bushan Lal Bhat (1944-1985) (m) Reeta
            - Sujata 1972 D (m)
            - Sunita 1977 D (m)
            - Sarita 1979 D (m)
    - Gobind Bhat (1850-1920) (m) Gonamali SNS
    - Prasad Bhat (1852-1935) (m) Zaperded SNS
    - Soda Bhat (1854-1927) (m) Sonawati SNS
  - Tota Bhat (1828-1882) (b)
  - Lakshman Joo Bhat (1824-1881) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT
(1765-1835)
(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Nand Lal Bhat (1820-1880) (m)
    - Balak Bhat (1840-1900) (m) Heiwati SNS
    - Chana Bhat (1842-1905) (m) Sanger Mal SNS
    - Gana Bhat (1844-1912) (m) Padmani SNS
    - Tarak Bhat (1846-1912) (m) Tarawati SNS
    - Madho Bhat (1848-1928) (m) Gonerded SNS
    - Gobind Bhat (1850-1920) (m) Gonamali
      - Ganga Dhar Bhat (1917-1978) (m) Gouri Shori (1918-1974)
        - Kuldeep Kumar Bhat 1950 (m) Vijay
          - Yugdeep Bhat 1975 (m)
          - Pratibha Bhat 1977 D
    - Prasad Bhat (1852-1935) (m) Zaperded SNS
    - Soda Bhat (1854-1927) (m) Sonawati SNS
  - Tota Bhat (1828-1882) (b)
  - Lakshman Joo Bhat (1824-1881) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

<u>Paddy Fields</u>: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
<u>Gotra</u>: Sharman Kautsa
<u>Isht Devi</u>: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m)
  - Nand Lal Bhat (1820-1880) (m)
    - Balak Bhat (1840-1900) (m) Heiwati SNS
    - Chana Bhat (1842-1905) (m) Sanger Mal SNS
    - Gana Bhat (1844-1912) (m) Padmani SNS
    - Tarak Bhat (1846-1912) (m) Tarawati SNS
    - Madho Bhat (1848-1928) (m) Gonerded SNS
    - Gobind Bhat (1850-1920) (m) Gonamali SNS
    - Prasad Bhat (1852-1935) (m) Zaperded
      - Madhusudan Bhat (1893-1948) (m) Tarawati (1915-1977)
        - Brij Nath Bhat 1928 (b)
    - Soda Bhat (1854-1927) (m) Sonawati SNS
  - Tota Bhat (1828-1882) (b)
  - Lakshman Joo Bhat (1824-1881) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m) SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT
(1765-1835)
(m) BHAWANI DED

Tilak Bhat
(1795-1855)
(m)

Isher Bhat
(1799-1860)
(m) SNS

Loket Bhat
(1801-1876)
(m) SNS

Nand Lal Bhat
(1820-1880)
(m)

Tota Bhat
(1828-1882)
(b)

Lakshman Joo Bhat
(1824-1881)
(m) SNS

Balak Bhat
(1840-1900)
(m)
Heiwati
SNS

Chana Bhat
(1842-1905)
(m)
Sanger Mal
SNS

Gana Bhat
(1844-1912)
(m)
Padmani
SNS

Tarak Bhat
(1846-1912)
(m)
Tarawati
SNS

Madho Bhat
(1848-1928)
(m)
Gonerded
SNS

Gobind Bhat
(1850-1920)
(m)
Gonamali
SNS

Prasad Bhat
(1852-1935)
(m)
Zaperded
SNS

Soda Bhat
(1854-1927)
(m)
Sonawati
Adopted by Warikoos

Hari Krishan Warikoo
1876

Soom Nath Warikoo
1877

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal
Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m) SNS
- Isher Bhat (1799-1860) (m)
  - Nand Lal Bhat (1820-1880) (m) SNS
  - Tota Bhat (1828-1882) (b)
    - Sansar Chand Bhat (1874-1934) b
    - Reshi Bhat (1876-1930) (m) Wanmali (1881-1948)
      - Lambodar Nath Bhat (1910-1939) b
      - Shambu Nath Bhat (1914-1941) b
      - Dina Nath Bhat (1917-1980) (m) Meenawati
        - Ratni (Nancy) 1953 D (m)
        - Dileep Kumar Bhat 1955 (m) Kishni
          - Teja 1988
          - Son 1990
        - Raj Kumar Bhat 1960 (m)
      - Triliki Nath Bhat 1921 b
    - Kantha Bhat (1890-1941) (m) Matakuj (1900-1962) SNS
  - Lakshman Joo Bhat (1824-1881) (m)
- Loket Bhat (1801-1876) (m) SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m) SNS
- Isher Bhat (1799-1860) (m)
  - Nand Lal Bhat (1820-1880) (m) SNS
  - Tota Bhat (1828-1882) (b)
    - Sansar Chand Bhat (1874-1934) b
    - Reshi Bhat (1876-1930) (m) Wanmali (1881-1948) SNS
    - Kantha Bhat (1890-1941) (m) Matakuj (1900-1962)
      - Omkar Nath Bhat (1922-1998) (m) Kunti 1930
        - Veerji Bhat 1957 (m) Veena
          - Vipin 1983
        - Shubanji Bhat 1961 (m) Sarla
          - Shivani 1987 D
          - Sahil 1989
          - Shivata 1989 D
        - Manuji Bhat 1964 (m) Anju
          - Versha 1989 D
        - Daisy 1968 D (m) Satish
        - Sunilji Bhat 1970 (m) Shanu
          - Surbhi 1999 D
      - Soom Nath Bhat 1925 (m) Rani (1930-1985) SNS
      - Sonabatni 1927 D (m) P.N.Koul
  - Lakshman Joo Bhat (1824-1881) (m)
- Loket Bhat (1801-1876) (m) SNS

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT
(1765-1835)
(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m) SNS
- Isher Bhat (1799-1860) (m)
  - Nand Lal Bhat (1820-1880) (m) SNS
  - Tota Bhat (1828-1882) (b)
  - Lakshman Joo Bhat (1824-1881) (m)
    - Sansar Chand Bhat (1874-1934) b
    - Reshi Bhat (1876-1930) (m) Wanmali (1881-1948) SNS
    - Kantha Bhat (1890-1941) (m) Matakuj (1900-1962)
      - Omkar Nath Bhat (1922-1998) (m) Kunti 1930 SNS
      - Soom Nath Bhat 1925 (m) Rani (1930-1985)
        - Girja 1958 D (m) A.Bhat
        - Jeeta 1960 D (m) V.J.Bhat
      - Sonabatni 1927 D (m) P.N.Koul
- Loket Bhat (1801-1876) (m) SNS

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

<u>Paddy Fields</u>: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
<u>Gotra</u>: Sharman Kautsa
<u>Isht Devi</u>: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

Tilak Bhat
(1795-1855)
(m) SNS

Isher Bhat
(1799-1860)
(m) SNS

Loket Bhat
(1801-1876)
(m)

Manas Bhat
(1825-1876)
(m)

Vasdev Bhat
(1844-1903)
(m)

Kailash Bhat
(1845-1911)
(m) SNS

Gulab Bhat
(1847-1909)
(m) SNS

Jeevan Bhat
(1849-1912)
(m) SNS

Vishna Nath Bhat
(1862-1916)
(m)

Aftab Bhat
(1882-1929)
(m)

Shobha Devi
(1918-1978)
D (m) Dina Nath Koul
(1914-1994)
(RESIDENT SON IN LAW)

Uma Devi
(1920-1995)
D (m) T.N.Koul

Rattan Lal Koul
1941
(m) Mohini

Girja
1967
D (m)

Lassa Kak Koul
1968
(m)

Veena
1969
D (m)

Raju
1971
(m)

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal
Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)
(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m)
  - Manas Bhat (1825-1876) (m)
    - Vasdev Bhat (1844-1903) (m) SNS
    - Kailash Bhat (1845-1911) (m)
      - Zana Bhat (1870-1947) (m) Poshmal
        - Jagan Nath Bhat (1909-1979)
          Ist Wife: Prabhawati (1911-1946)
          2nd Wife: Deeviki (1927-2003)
          - Shanta 1937 D (m) P.N. Kaul (Naz)
          - Lass Kak 1941 (m) Asha
            - Anju 1969 D(m)
            - Suni 1971
            - Pummy 1973 D (m)
          - Jai Kishori 1950 D (m) MLDhar
          - Omkar Nath 1954 (m) Sarla
            - Priyanka 1984 D
            - Shilpa 1990 D
          - Avtar Krishan (1956-1972) (d)
          - Jai Krishan (1958-2001) (m) Daizy
          - Roop Kr. 1960 (m) Pinki
            - Abhishek 1992
      - Sona Bhat (1872-1951) (m) Radhamal SNS
      - Nidhan Bhat (1873-1943) (m) Dayamal SNS
    - Gulab Bhat (1847-1909) (m) SNS
    - Jeevan Bhat (1849-1912) (m) SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BHAWANI BHAT
(1765-1835)
(m) BHAWANI DED

Tilak Bhat
(1795-1855)
(m) SNS

Isher Bhat
(1799-1860)
(m) SNS

Loket Bhat
(1801-1876)
(m)

Manas Bhat
(1825-1876)
(m)

Vasdev Bhat
(1844-1903)
(m) SNS

Kailash Bhat
(1845-1911)
(m)

Gulab Bhat
(1847-1909)
(m) SNS

Jeevan Bhat
(1849-1912)
(m) SNS

Zana Bhat
(1870-1947)
(m) Poshmal
SNS

Sona Bhat
(1872-1951)
(m) Radhamal

Nidhan Bhat
(1873-1943)
(m) Dayamal
SNS

Nialkenth Bhat
(1887-1954)
(m) Gangha Mal

Tika Lal Bhat
(1890-1963)
(b) In adoption

Shambo Nath Bhat
(1910-1976)
(m) 1st wife: Kamlawati
2nd wife: Sumitra

Kashi Nath Bhat
1917
(m) Roopawati
SNS

Arjan Dev Bhat
1944
(Adopted by maternal uncle and settled at village Hawal)
(m)

Son Douthers

Tej Krishan
1954
(m) Thotto

Lalita
1956
D(b)

Durga Nath
1958
(m) Sudesh

Rohit
1988

Rahul
1992

Saithji
1964

Kingji
1966

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)
(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m)
  - Manas Bhat (1825-1876) (m)
    - Vasdev Bhat (1844-1903) (m) SNS
    - Kailash Bhat (1845-1911) (m)
      - Zana Bhat (1870-1947) (m) Poshmal SNS
      - Sona Bhat (1872-1951) (m) Radhamal
        - Nialkenth Bhat (1887-1954) (m) Gangha Mal
        - Tika Lal Bhat (1890-1963) (b) In adoption
          - Kashi Nath Bhat 1917 (m) Roopawati
            - Radha Krishan Bhat (1937-1979) (m) Prabhaji
              - Raman 1962 (m)
              - Ajay 1964 (m)
              - Sunita 1966 D (m)
              - Madhu 1968 D (m)
            - Shammiji 1941 D(m) B.R.Munshi
            - Triloki Nath Bhat 1951 (m) Yangcheri
              - Angmoly 1992 D
              - Priyanka 1994 D
      - Nidhan Bhat (1873-1943) (m) Dayamal SNS
    - Gulab Bhat (1847-1909) (m) SNS
    - Jeevan Bhat (1849-1912) (m) SNS

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Fields: HiKhar, Gratabal
Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)

(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m)
  - Manas Bhat (1825-1876) (m)
    - Vasdev Bhat (1844-1903) (m) SNS
    - Kailash Bhat (1845-1911) (m)
      - Zana Bhat (1870-1947) (m) Poshmal SNS
      - Sona Bhat (1872-1951) (m) Radhamal SNS
      - Nidhan Bhat (1873-1943) (m) Dayamal
        - Nand Lal Bhat (1907-1985) (m) Dhanwati (1903-1985)
          - Sonabatni (1927-1992) D (m) RP Koul
          - Tulsi (1932-1962) D (m) SR Raina
          - Poshkur Nath Bhat 1935 (m) Shyamma (1936-1999)
            - Ram Krishan 1964 (m) Asha
            - Girja 1958 D (m) Ashok Bhat
            - Santosha 1962 D (m) VK Trakroo
            - Simmi 1965 D (m) Ajay Dhar
          - Mohini 1938 D (m) (m) BD Zutshi
          - Makhan Lal Bhat 1940 (m) Sheela
            - Shiv Kumar 1965 (m)
            - Dolly 1966 D (m)
            - Rajesh 1967 (m)
            - Man Mohan 1971 (m)
    - Gulab Bhat (1847-1909) (m) SNS
    - Jeevan Bhat (1849-1912) (m) SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)
(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m)
  - Manas Bhat (1825-1876) (m)
    - Vasdev Bhat (1844-1903) (m) SNS
    - Kailash Bhat (1845-1911) (m) SNS
    - Gulab Bhat (1847-1909) (m)
      - Narayan Bhat (1868-1927) (m) Rekhmal
        - Shanker Joo Bhat (1892-1953) (m) Sampkuj
          - Sati (1914-1970) D (m) Vasudev Bhat (1910-1966)
          - Dina Nath Bhat (1916-1993) (m) Meenawati 1919
            - Roshan Lal Bhat 1946 (m) Ratni 1949
              - Susheel 1972 (m) Priya
              - Aneeta 1974 D (m) Sanjeev Koul
              - Avinas 1976
            - Prana 1948 D (m) AK Koul
            - Ashok Kumar Bhat 1949 (m) Dulari 1951
              - Anju 1974 D (m) Sunil Pandita
              - Ajay 1976
            - Sarla 1956 D (m) AKKoul 1962
            - **Chander M. Bhat** 1960 (m) Nancy
              - Naren 1986
            - Sunita 1962 D (m) Ravi Razdan
          - Kamal (1920-1982) D (m) Sarwanand Bhat
          - Gopi Nath Bhat (1924-1936) (b)
      - Kewal Bhat (1870-1920) (m) Padam Ded SNS
    - Jeevan Bhat (1849-1912) (m) SNS

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BHAWANI BHAT
(1765-1835)
(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m)
  - Manas Bhat (1825-1876) (m)
    - Vasdev Bhat (1844-1903) (m) SNS
    - Kailash Bhat (1845-1911) (m) SNS
    - Gulab Bhat (1847-1909) (m)
      - Narayan Bhat (1868-1927) (m) Rekhmal SNS
      - Kewal Bhat (1870-1920) (m) Padam Ded
        - Kina Bhat (1892-1949)
          1st wife: Umrawati (No issue) (1895-1918)
          2nd wife: Vanamal(No issue)(1908-1924)
          3rd wife: Tarawati (1909-1989)
          - Prem Nath Bhat (1915-1997) (m) Leelawati D(m) (1936-55)
            - Girdhari Lal Bhat 1935 (m) Ratna
              - Ravi 1965 (m) Sunita
              - Rakesh 1973 (m)
              - Rita 1967 D (m) Rajesh Koul
            - Dulari 1944 D (m) P.L.Tickoo
          - Chaanda (1918-2000) S.N.Kher
          - Soom Nath Bhat 1930 D (m) 1st wife: Somawati, 2nd wife: Krishna 1946 SNS
        - Balbadher Bhat (1900-1972) (m) Gonawati adopted by Mana Bhat
    - Jeevan Bhat (1849-1912) (m) SNS

Abb.
- SNS — See Next Sheet
- D — Daughter
- (m) — Married
- (b) — Bachelor
- (d) — Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)
(m) BHAWANI DED

Tilak Bhat
(1795-1855)
(m) SNS

Isher Bhat
(1799-1860)
(m) SNS.

Loket Bhat
(1801-1876)
(m)

Manas Bhat
(1825-1876)
(m)

Vasdev Bhat
(1844-1903)
(m) SNS

Kailash Bhat
(1845-1911)
(m) SNS

Gulab Bhat
(1847-1909)
(m)

Jeevan Bhat
(1849-1912)
(m) SNS

Narayan Bhat
(1868-1927)
(m) Rekhmal
SNS

Kewal Bhat
(1870-1920)
(m) Padam Ded

Kina Bhat
(1892-1949)
1st wife: Umrawati (No issue) (1895-1918)
2nd wife: Vanamal(No issue)(1908-1924)
3rd wife: Tarawati (1909-1989)

Balbadher Bhat
(1900-1972)
(m) Gonawati
adopted by
Mana Bhat

Prem Nath Bhat
(1915-1997)
(m) Leelawati D(m)
(1936-55)
SNS

Chaanda
(1918-2000)
S.N.Kher

Soom Nath Bhat
1930
D (m) 1st wife: Somawati
2nd wife: Krishna 1946

Avtar Krishan Bhat
1951
(m) Santosh

Usha
1967
D (m)
Ashwani

Rajinder
1968
(m) Asha

Vimal
1980

Sheetal
1982 D

Pawni
1994 D

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal
Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BHAWANI BHAT

(1765-1835)
(m) BHAWANI DED

- Tilak Bhat (1795-1855) (m) SNS
- Isher Bhat (1799-1860) (m) SNS
- Loket Bhat (1801-1876) (m)
  - Manas Bhat (1825-1876) (m)
    - Vasdev Bhat (1844-1903) (m) SNS
    - Kailash Bhat (1845-1911) (m) SNS
    - Gulab Bhat (1847-1909) (m) SNS
    - Jeevan Bhat (1849-1912) (m)
      - Mana Bhat (1870-1926) (m) Rakhmal **(IN ADOPTION)**
        - Balabadhar Bhat (1900-1972) (m) Gonawati (1902-1974)
          - Janki Nath Bhat (1927-1967) (m) Jai Kishori
            - Kuldeep Kumar Bhat 1958 (m) Babli
              - Pooja 1990
              - Kunal 1991
            - Lata 1960 D (m) R.K.Koul
            - Sunita 1962 D (m) Rajiv
          - Shoba 1930 D (m) Ganjoo
          - Mohan Lal Bhat 1932 (m) Kishni
            - Rajiv Bhat 1963 (m) Anju
              - Asheev 1994
            - Rewa 1967 D (m) Rajesh Sharma

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BAGA BONI

(1800-1867)
(m) **GONER DED**

- Gulab Boni (1822-1892) (m) Zei Ded
  - Chander Boni (1840-1900) (m) Rekhmal
    - Vashanav Boni (1863-1922) (m) Sukhmali
      - Madev Boni (1890-1937) (m) Sonamal
      - Gopi Nath Boni (1891-1951) (m) Sidhalakshmi
        - Jagan Nath Boni 1913 (m) Arandati
          - Parami Shouri 1943 D (m) J.L.Raina
        - Kashi Nath Boni 1919 (m) Rattan Rani SNS **(ADOPTED BY MADEV BONI)**
        - Chaanda 1922 D (m) SL Bhagati
      - Rachi (1892-1947) D (m)
      - Sarwanand Boni (1893-1956) (b)
    - Thoker Boni (1866-1936) (m) 1st wife: Kudmal; 2nd wife: Wanamal

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BAGA BONI

(1800-1867)

(m) **GONER DED**

- Gulab Boni (1822-1892) (m) Zei Ded
  - Chander Boni (1840-1900) (m) Rekhmal
    - Vashanav Boni (1863-1922) (m) Sukhmali
      - Madev Boni (1890-1937) (m) Sonamal
      - Gopi Nath Boni (1891-1951) (m) Sidhalakshmi
        - Jagan Nath Boni 1913 (m) Arandati
        - Kashi Nath Boni 1919 (m) Rattan Rani SNS **(ADOPTED BY MADEV BONI)**
          - Jaya 1955 D (m) Kuldeep Rewa
          - Dileep 1956 (m) Qusum
            - Akhil 1988
            - Purbi 1993 D
          - Sanjeev (1959-2002) (m) Babli
            - Malvi 1994 D
            - Ayusha 1997 D
          - Arvind 1962 (m) Chandini
            - Vishaka 1997 D
            - Chetani 2000
        - Chaanda 1922 D (m) SL Bhagati
      - Rachi (1892-1947) D (m)
      - Sarwanand Boni (1893-1956) (b)
    - Thoker Boni (1866-1936) (m) 1st wife: Kudmal, 2nd wife: Wanamal

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Fields: HiKhar, Gratabal, Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BAGA BONI

(1800-1867)
(m) **GONER DED**

Gulab Boni
(1822-1892)
(m) Zei Ded

Chander Boni
(1840-1900)
(m) Rekhmal

Vashanav Boni
(1863-1922)
(m) Sukhmali

Thoker Boni
(1866-1936)
(m) 1st wife: Kudmal
2nd wife: Wanamal

(FIRST WIFE)

Samsar Boni
(1874-1905)
(m) 1st wife: Matakuj (No Issue)
2nd wife: Poshkuj

Shodder Boni
(1876-1944)
(m) Arnimal
SNS

Jai Lal Boni
(1908-1947)
(m) Leelawati

Kanya Lal Boni
1937
(m) Kosheliya

Hari Krishan Boni
1939
(m) Toosha

Sarika
1941
D (m) Chaman Lal Bhat
(Murran)

Anjali 1965 D
Aneeta 1968 D
Arvind 1970

Omesh 1970
Seema 1972 D

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Fields: HiKhar, Gratabal
Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BAGA BONI

(1800-1867)
(m) **GONER DED**

- Gulab Boni (1822-1892) (m) Zei Ded
  - Chander Boni (1840-1900) (m) Rekhmal
    - Vashanav Boni (1863-1922) (m) Sukhmali
    - Thoker Boni (1866-1936) (m) 1st wife: Kudmal, 2nd wife: Wanamal
      - **(FIRST WIFE)**
        - Samsar Boni (1874-1905) (m) 1st wife: Matakuj (No Issue), 2nd wife: Poshkuj — SNS
        - Shodder Boni (1876-1944) (m) Arnimal
          - Batan Ded (1911-1987) D (m) Damodar Dhar
          - Arjan Nath Boni (1912-1991) (m) Soomawati
            - Dura 1946 D (m) PNRaina
            - Ratni 1947 D (m) PNBadam
            - Khemma 1948 D (m) MLKher
            - Phoola 1949 D (m) NNMiya
            - Tej Krishan 1951 (m) Nancy
              - Monika 1979 D
              - Vikas 1980
            - Ashok Kumar 1953 (m) Santosh
            - Gianji 1955 (m)Rekha
              - Vineet 1992
              - Mahak 1994 D
          - Badri (1914-1989) D (m) DN Munshi

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

<u>Paddy Fields</u>: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
<u>Gotra</u>: Sharman Kautsa
<u>Isht Devi</u>: Jwalaji, Khrew

BAGA BONI

(1800-1867)
(m) **GONER DED**

Gulab Boni
(1822-1892)
(m) Zei Ded

Chander Boni
(1840-1900)
(m) Rekhmal

Vashanav Boni
(1863-1922)
(m) Sukhmali
SNS

Thoker Boni
(1866-1936)
(m) 1st wife: Kudmal
2nd wife: Wanamal

(SECOND WIFE)

Dina Nath
(1892-1978)
adopted by
Banjri

Goner Ded
(1893-1970)
D (m)
G.L.Ganjoo

Anand Boni
(1894-1937)
(m) Tarawati
SNS

Tika Boni
(1895-1950)
(m) Sampkuj
SNS

Rhenam Ded
(1896-1968)
D (m)
Sonavakel

Banjri
(1897-1971)
D (m)
Zana Bhat

Rugh Boni
(1899-1935)
(m)Raj Rani
SNS

Soom Nath Bhat
1928
(b)
(ADOPTED BY PRASAD BHAT)

Badri Nath Bhat
1932
(m) Chuni (Raj Rani)

Dulari
1934

Vinod
1960
(m)

Sunita
1964
D (m)

Sarita
1966
D(m)

Pawan
1968
(m)

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BAGA BONI

(1800-1867)

(m) **GONER DED**

- Gulab Boni (1822-1892) (m) Zei Ded
  - Chander Boni (1840-1900) (m) Rekhmal
    - Vashanav Boni (1863-1922) (m) Sukhmali SNS
    - Thoker Boni (1866-1936) (m) 1st wife: Kudmal, 2nd wife: Wanamal

(SECOND WIFE)

- Dina Nath (1892-1978) adopted by Banjri SNS
- Goner Ded (1893-1970) D (m) G.L.Ganjoo
- Anand Boni (1894-1937) (m) Tarawati
  - Makhan Lal Boni (1932-1990) (m) Asha Ji
    - Kiran 1965 D (m) ArvindKoul
    - Nimi 1967 D (m)
    - Rajesh 1969 (m)
    - Jyoti 1971 D
    - Rinku 1974
  - Gouri Shori 1925 D (m) SL Toshkhani
- Tika Boni (1895-1950) (m) Sampkuj SNS
- Rhenam Ded (1896-1968) D (m) Sonavakel
- Banjri (1897-1971) D (m) Zana Bhat
- Rugh Boni (1899-1935) (m)Raj Rani SNS

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh

Gotra: Sharman Kautsa

Isht Devi: Jwalaji, Khrew

BAGA BONI

(1800-1867)

(m) **GONER DED**

Gulab Boni
(1822-1892)
(m) Zei Ded

Chander Boni
(1840-1900)
(m) Rekhmal

Vashanav Boni
(1863-1922)
(m) Sukhmali
SNS

Thoker Boni
(1866-1936)
(m) 1st wife: Kudmal
2nd wife: Wanamal

(SECOND WIFE)

Dina Nath
(1892-1978)
adopted by
Banjri
SNS

Goner Ded
(1893-1970)
D (m)
G.L.Ganjoo

Anand Boni
(1894-1937)
(m) Tarawati
SNS

Tika Boni
(1895-1950)
(m) Sampkuj

Rhenam Ded
(1896-1968)
D (m)
Sonavakel

Banjri
(1897-1971)
D (m)
Zana Bhat

Rugh Boni
(1899-1935)
(m)Raj Rani
SNS

Tulsi
(1911-80)
D (m)
NKKoul

Durg
(1912-86)
D (m)
ANMattoo

Radha Krishan
(1913-58)
(m) Lakshmi Souri

Janki
1914
D (m)
HNNagri

Niranjan Nath
1922
(m) Nirmala
SNS

Omajigri
1924
D (m)
BNPeer

Triloki Nath
1926
(m) Ratni
SNS

Romesh Kumar
1951
(m) Swarn Lata

Satish Kumar
1955
(m) Girja

Suresh Kumar
1957
(m) Raj

Amit
1977

Neethi
1979
D

Ankita
1992
D

Anshul
1996

Antara
1989
D

Swati
1992
D

Abb.
SNS — See Next Sheet
D — Daughter
(m) — Married
(b) — Bachelor
(d) — Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

BAGA BONI
(1800-1867)
(m) **GONER DED**

- Gulab Boni (1822-1892) (m) Zei Ded
  - Chander Boni (1840-1900) (m) Rekhmal
    - Vashanav Boni (1863-1922) (m) Sukhmali SNS
    - Thoker Boni (1866-1936) (m) 1st wife: Kudmal, 2nd wife: Wanamal
      - **(SECOND WIFE)**
        - Dina Nath (1892-1978) adopted by Banjri SNS
        - Goner Ded (1893-1970) D (m) G.L.Ganjoo
        - Anand Boni (1894-1937) (m) Tarawati SNS
        - Tika Boni (1895-1950) (m) Sampkuj
          - Tulsi (1911-80) D (m) NKKoul
          - Durg (1912-86) D (m) ANMattoo
          - Radha Krishan (1913-58) (m) Lakshmi Souri SNS
          - Janki 1914 D (m) HNNagri
          - Niranjan Nath 1922 (m) Nirmala
            - Rita 1959 D (m) PK Raina
            - Aneeta 1961 D (m) MLBhat
            - Ashwani 1964 (m) Nirja
              - Nilesh 1994
            - Sunita 1966 D (m) KKLidoo
          - Omajigri 1924 D (m) BNPeer
          - Triloki Nath 1926 (m) Ratni SNS
        - Rhenam Ded (1896-1968) D (m) Sonavakel
        - Banjri (1897-1971) D (m) Zana Bhat
        - Rugh Boni (1899-1935) (m)Raj Rani SNS

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Fields: HiKhar, Gratabal Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

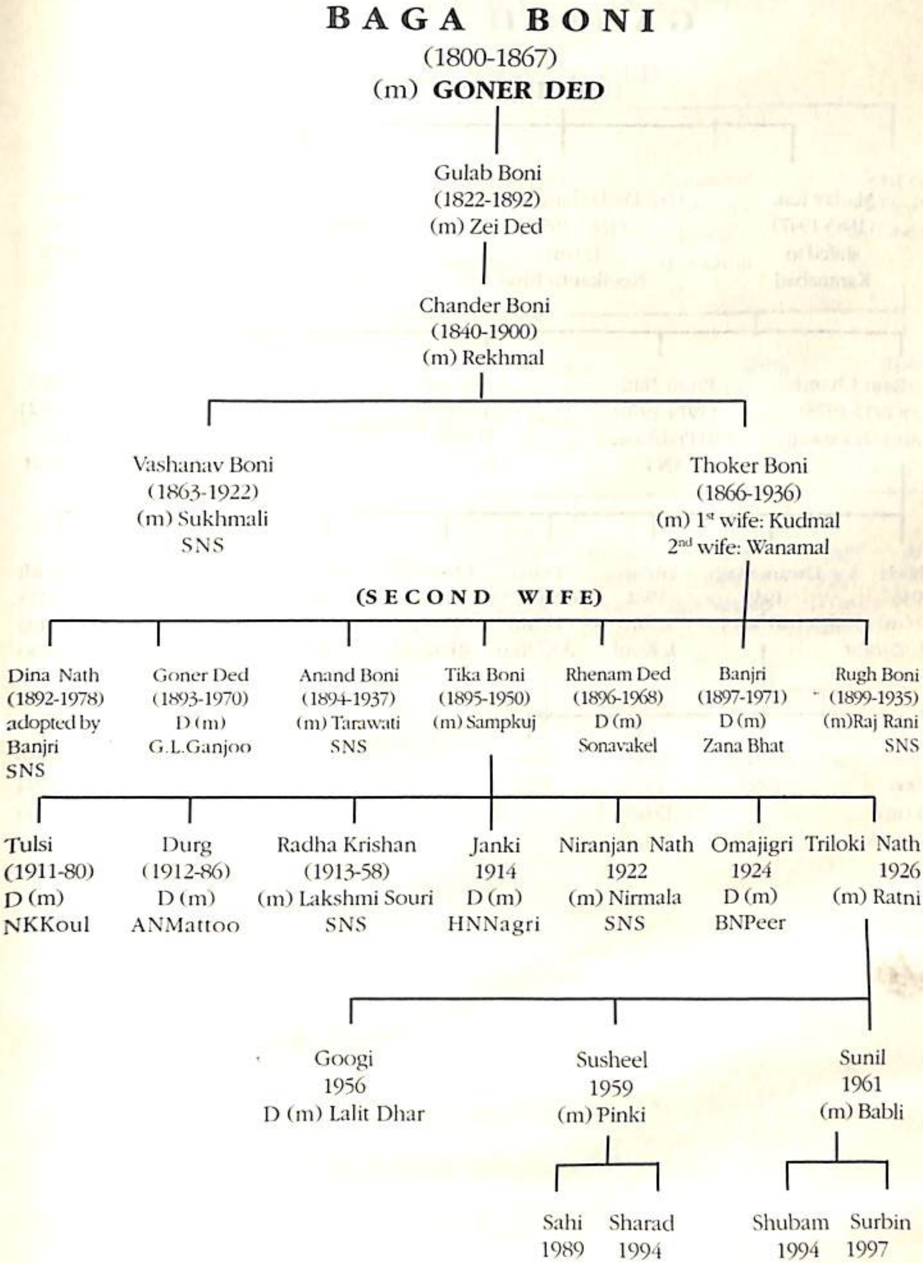


Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Fields: HiKhar, Gratabal
Dhan Thalu, Kanikhar, Bugh
Gotra: Sharman Kautsa
Isht Devi: Jwalaji, Khrew

GANESH DASS

(1854-1914)
(m) **BHAVANI DED**

- Madav Kak (1885-1947) shifed to Karimabad
- Hari Ded (Gangha Mali) (1887-1959) D (m) Neelkanth Bhat
- Gonawati (1888-1950) D (m) D.N.Ount
- Sona Dass (1889-1952) (m) Raj Rani
  - Ram Chand (1911-1978) (m) Shobawati
    - Sheela 1936 D (m) JL Zarabi
    - Dwarkanath 1939 (m) Saroj
      - Sunita 1966 D (m) S.Sunder
      - Rakesh 1968
      - Banli 1970 D (m) Satish
      - Vickey 1972
    - Dulari 1941 D (m) L.Koul
    - Prana (1945-73) D (m) AKDhar
    - Khemma 1950 D (m) RKKoul
    - Bimla 1951 D (m) MJKoul
    - Tej Krishan 1953 (m) Raj
    - Guddi 1955 D (m) TKGanjoo
      - Shrti 1987 D
      - Baby 1994 D
  - Prem Nath (1914-1976) (m) Prabhawati SNS
  - Arinimal (1917-1974) D (m) B.Qazi
  - Durg (1921-1974) D (m) C.Bhat
  - Batangijri (1925-1982) D (m) N.N.Bhat

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Nick Name; Shangroo
Gotra: Darvaresh Ganesh
Isht Devi: Kshir Bhawani, Tullamulla

GANESH DASS
(1854-1914)
(m) **BHAVANI DED**

- Madav Kak (1885-1947) shifed to Karimabad
- Hari Ded (Gangha Mali) (1887-1959) D (m) Neelkanth Bhat
- Gonawati (1888-1950) D (m) D.N.Ount
- Sona Dass (1889-1952) (m) Raj Rani
  - Ram Chand (1911-1978) (m) Shobawati
    - Soom Nath 1942 (m) Sheela
    - Bushan Lal 1947 (m) Santosh
      - Aparna 1971 D(m)
      - Vindesh 1973
      - Vishwas 1978
    - Tosha 1951 D (m) PNDudha
    - Paray Lal 1953 (m) Shashi
      - Yusmen 1981 D
      - Vitlesh 1988
    - Vijay 1957 D (m) Rbhat
    - Sanjay 1960 (m) Nirleep
      - Vimarsh 1994
      - Vichar 1998 D
    - Anjli 1964 D (m) SSathoo
    - Archana 1971 D (m)
  - Prem Nath (1914-1976) (m) Prabhawati SNS
  - Arinimal (1917-1974) D (m) B.Qazi
  - Durg (1921-1974) D (m) C.Bhat
  - Batangijri (1925-1982) D (m) N.N.Bhat

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Nick Name; Shangroo
Gotra: Darvaresh Ganesh
Isht Devi: Kshir Bhawani, Tullamulla

MAHTAB RAM PANDIT

(1868-1941)

(m) **ZEI DED**

Tilak Chand Pandit (1884-1949) (m) Bhagivani (Tarawati)

Balbader Pandit (1888-1957) (m) Dhanwati SNS

Krishan Dass Pandit (1891-1986) (b)

Jai Lal Pandit (1896-1975) (m) Gonawati Died after one year of marriage

Prathivi Nath Pandit (1922-1999) (b)

Niranjan Nath Pandit 1925 (m) Nirmala

Soom Nath Pandit 1930 (m) Suman SNS

Dulari 1934 D (m) M.K.Khushoo

Manohar Pandit 1955 (m) Girja

Ashok Pandit 1957 (m) Nirja

Ravi Pandit 1959 (m) Renu

Deepak Pandit 1961 (m) Aroshi

Shalini 1964 D (m) SK Bhan

Jawahar 1980

Agam 1982

Sharika 1990

Samay 1994

Darshi 1991

Manvi 1996

Ashutosh 1989

Diviyansh 1990

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Field: Kralwar

Gotra: Vishwamitra Augasta

Isht Devi: Jawalaji, Khrew

MAHTAB RAM PANDIT

(1868-1941)
(m) **ZEI DED**

- Tilak Chand Pandit (1884-1949) (m) Bhagivani (Tarawati)
  - Prathivi Nath Pandit (1922-1999) (b)
  - Niranjan Nath Pandit 1925 (m) Nirmala SNS
  - Soom Nath Pandit 1930 (m) Suman
    - Jyoti 1966 D (m) Suresh Koul
    - Padam Pandit 1970 (m) Kiran
      - Prithivi 1999
    - Pamposh 1973 D (m)
  - Dulari 1934 D (m) M.K.Khushoo
- Balbader Pandit (1888-1957) (m) Dhanwati SNS
- Krishan Dass Pandit (1891-1986) (b)
- Jai Lal Pandit (1896-1975) (m) Gonawati Died after one year of marriage

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Field: Kralwar
Gotra: Vishwamitra Augasta
Isht Devi: Jawalaji, Khrew

MAHTAB RAM PANDIT

(1868-1941)
(m) **ZEI DED**

Tilak Chand Pandit
(1884-1949)
(m) Bhagivani
(Tarawati)

Balbader Pandit
(1888-1957)
(m) Dhanwati
SNS

Krishan Dass Pandit
(1891-1986)
(b)

Jai Lal Pandit
(1896-1975)
(m) Gonawati
Died after one
year of marriage

Makhan Lal Pandit
1943
(m) Roopa

Ratna
1945
D (m) J.L.Koul

Tej Pandit
1969

Santosh
1972
D

Reeta
1974
D

Abb.
SNS See Next Sheet
D Daughter
(m) Married
(b) Bachelor
(d) Deceased

<u>Paddy Field</u>: Kralwar
<u>Gotra</u>: Vishwamitra Augasta
<u>Isht Devi</u>: Jawalaji, Khrew

VED LAL PANDIT
(WAKHLOO)
(1815-1885)
(m) **ZEICH MAL**

- Div Kak Wakhloo (1859-1925) (m) Kud Mal
  - Shuder Joo Wakhloo (1881-1968) (m) Posh Kuj
    - Shiv Nath Wakhloo 1930 (m) Shanta
      - Mahraj Krishan 1952 (m) Nancy
        - Vinay 1976
      - Raj Nath 1954 (m) Kiranji
        - Ambica 1984
        - Rahul 1989
      - Sushma 1958 D (m) Sunil Gorkha
    - Oma Shouri 1931 D (m) D.N.Pandita
    - Prathvi Nath Wakhloo 1937 (m) Prabha SNS
    - Mohini (1941-2001) D (m) R.L.Koul
    - Avtar Krishan 1944 (m) Kemta SNS
    - Bimla 1951 D (m) M.L.Raina
  - Vaisher Ded 1882 D (m) Aftab Ram Fotedar (Srinagar)
  - Taker Ded 1883 D (m) Gopal Bhat (Chakoora)
  - Matta Ded 1885 D (m) Tara Chand (Wagam)
- Dam Kak Wakhloo (1861-1925) (b)
- Bala Kak Wakhloo (1864-1927) (b)

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Field: Kralwar,Panzwat Naar, Shav Kayeen, Dumb Naar, Suth,Bugh
Gotra: Waishist
Isht Devi: Jawalaji, Khrew

VED LAL PANDIT
(WAKHLOO)
(1815-1885)
(m) **ZEICH MAL**

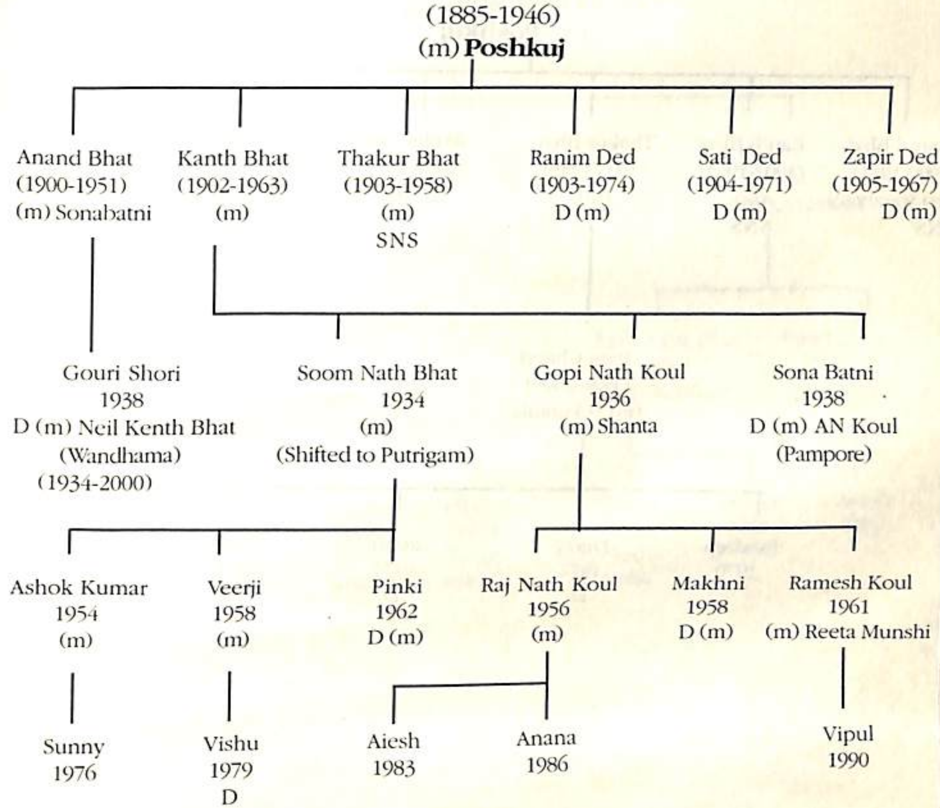
- Div Kak Wakhloo (1859-1925) (m) Kud Mal
  - Shuder Joo Wakhloo (1881-1968) (m) Posh Kuj
    - Shiv Nath Wakhloo 1930 (m) Shanta SNS
    - Oma Shouri 1931 D (m) SNS D.N.Pandita
    - Prathvi Nath Wakhloo 1937 (m) Prabha
      - Girdhari Lal Wakhloo 1960 (m) Anita
        - Monika 1989 D
        - Shalika 1993 D
    - Mohini. (1941-2001) D (m) R.L.Koul
    - Avtar Krishan 1944 (m) Kemta
      - Sudhir 1969 (m) Poonam
      - Meenu 1974 D (m) Ravinder
    - Bimla 1951 D (m) M.L.Raina
  - Vaisher Ded 1882 D (m) Aftab Ram Fotedar (Srinagar)
  - Taker Ded 1883 D (m) Gopal Bhat (Chakoora)
  - Matta Ded 1885 D (m) Tara Chand (Wagam)
- Dam Kak Wakhloo (1861-1925) (b)
- Bala Kak Wakhloo (1864-1927) (b)

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Field: Kralwar,Panzwat Naar, Shav Kayeen, Dumb Naar, Suth,Bugh
Gotra: Waishist
Isht Devi: Jawalaji, Khrew

VASDEV BHAT



** Shri Gopi Nath was adopted by Shri Mehtab Koul of village Sirnoo as such "KOUL".

Abb.

SNS	See Next Sheet
D	Daughter
(m)	Married
(b)	Bachelor
(d)	Deceased

Paddy Field: Anzu, Dhobivan, Shav Kayeen, Dumb Naar, Suth,Bugh
Gotra: Rish-Kani-Gargay
Isht Devi: Ksher Bhawani, Tullamulla

VASDEV BHAT

(1885-1946)
(m) **Poshkuj**

- Anand Bhat (1900-1951) (m) Sonabatni SNS
- Kanth Bhat (1902-1963) (m) SNS
- Thakur Bhat (1903-1958) (m)
  - Ram Chand (1928-2000) (m) Sukuntula
    - Sandeep 1970
    - Diazy 1972 D
    - Renu 1974 D
    - Jyoti 1976 D
- Ranim Ded (1903-1974) D (m)
- Sati Ded (1904-1971) D (m)
- Zapir Ded (1905-1967) D (m)

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

Paddy Field: Anzu, Dhobivan, Shav Kayeen, Dumb Naar, Suth,Bugh
Gotra: Rish-Kani-Gargay
Isht Devi: Ksher Bhawani, Tullamulla

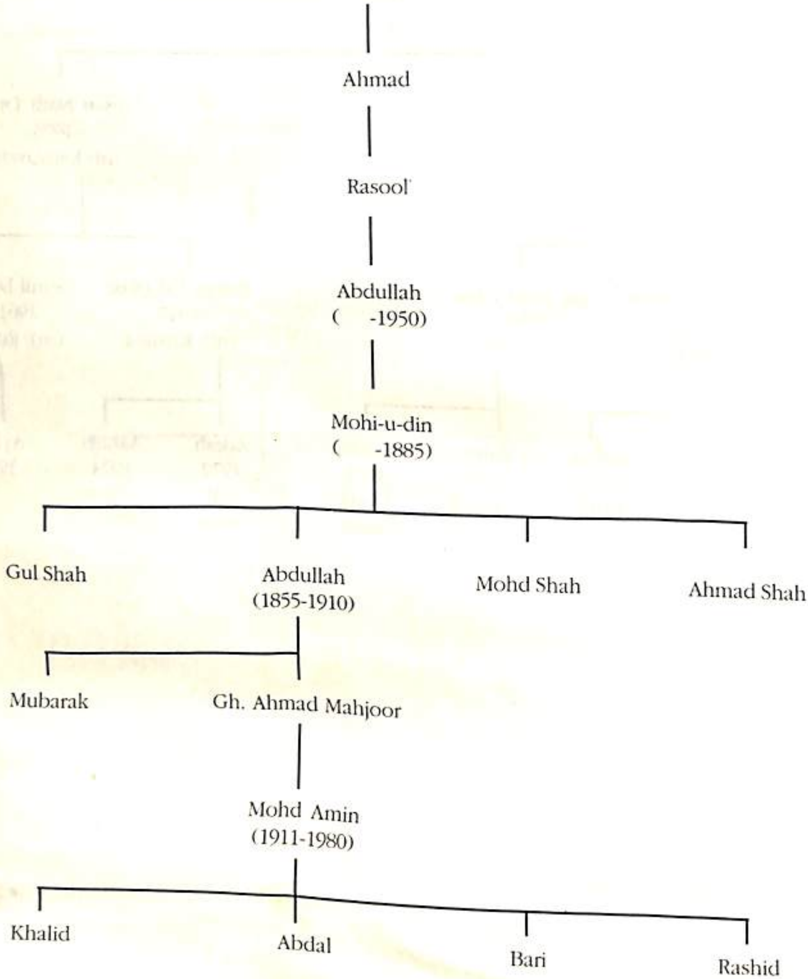
AMAR CHAND DHAR
(TSRAR)
(m)

- Niranjan Nath Dhar, 1915, (m) Somawati (1920-1983)
  - Chaman Lal Dhar, 1939, (m) Sheila
    - Sunita, 1963, D (m) Ashish
    - Sujata, 1967, D (m) Anil
    - Sudhir, 1972, D(m)
  - Raj Nath Dhar, 1941, (m) Kanta
    - Kalpana, 1971, D(m) Arvind
    - Hamni, 1973, D(m) Rakesh
- Arjan Nath Dhar, 1923, (m) Kamlawati
  - Rattan Lal Dhar, 1947, (m) Krishna
    - Adesh, 1972, (m) Sonu
    - Ashish, 1974
  - Sunil Dhar, 1961, (m) Ruby
    - Ayush, 1993

Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

MIR SYED

(1732-1750)



GOVIND BHAT

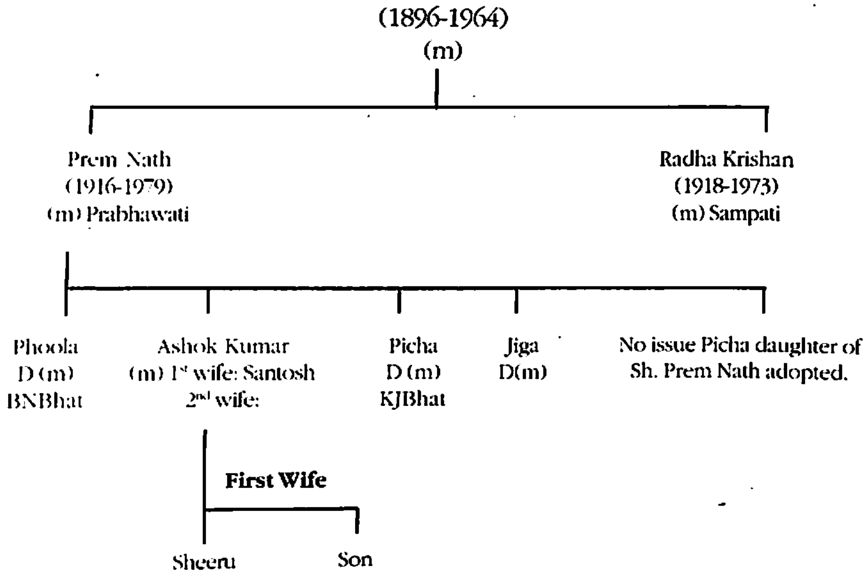


Abb.		
	SNS	See Next Sheet
	D	Daughter
	(m)	Married
	(b)	Bachelor
	(d)	Deceased

ADDRESSES OF MEMBERS OF VILLAGE MURRAN AFTER EXODUS.

S.No.	Postal Address	Telephone No.
1.	Sh. Janki Nath Bhat Lower Laxhmi Nagar Sarwal, Jammu 180 005.	2543792
2.	Sh. Triloki Nath Bhat 685, Rossmore Ct., Great Falls, Va. 22066, U.S.A.	703-759-9199
3.	Dr. Inder Krishan Bhat Virginia State, U.S.A.	
4.	Sh. Kuldeep Kumar Bhat C-9, Pamposh Enclave New Delhi 110 048.	26226810
5.	Sh. Makhan Lal Bhat Sector II, H. No: 1-A Durga Nagar, Jammu 180 013	2591285
6.	Prof. Girdhari Lal Bhat Anand Vihar, Bhori Jammu 180 005	2501342
7.	Sh. Chaman Lal Bhat Sector II, H.No. 100 Durga Nagar, Jammu 180 013.	2592770
8.	Sh. Jawahar Lal Bhat Sector II, H. No: 101 Durga Nagar, Jammu 180 013.	2593798

9.	Sh. Moti Lal Bhat Sector II, Durga Nagar, Jammu 180 013.	2591146
10.	Sh. Pran Nath Bhat "Gareeb" Anand Vihar, Bhori Jammu 180 005	2504369
11.	Sh. Girdhari Lal Bhat UP State Sugar Corporation. Unit Mohiudin Pur Meerut, UP	254646
12.	Sh. Triloki Nath Bhat Mercury Travels Ltd. Jeevan Tara Building Parliament Street, New Delhi 110 001.	
13.	Sh. Soom Nath Bhat 15/333, Vasundra Colony Saihibabah, Gaziabad, U.P.	2775069
14.	Sh. Susheel Bhat 27318 Park View Village 6302 Warren, Michegan 48092 U.S.A.	586 5829201
15.	Sh. Sanjay Bhat 302/A, Marrigold Beverly Park, Mira Road Mumbai	28106978
16.	Sh. Vijay Kumar Bhat Lane No: 01, H. No: 12 Laxhmi Nagar, Muthi, Jammu	2592316

17. Sh. Veer Ji Bhat
Laxhmi Nagar, Muthi, Jammu — 2592563

18. Sh. Shuban Ji Bhat
Laxhmi Nagar, Muthi, Jammu. — 2592575

19. Sh. Chaman Lal Bhat
Etka Vihar
M.H.Road, Udhampur 182 101 — 270422

20. Dr. Rajeev Bhat
Q.No: T 011
JNU Campus, New Delhi 110 067. — 26104098

21. Sh. Mohan Lal Bhat
298, Ustad Mohalla
Jammu 180 001 — 2578167

22. Sh. Avtar Krishan Bhat
New Jail Road,
Udhampur 182 101 — 273404

23. Sh. Roshan Lal Bhat
Opp. Elakahi Dehati Bank
New Plots, Jammu. — 2547219

24. Sh. Ashok Kumar Bhat
H.No: 321 A
Prem Nagar, New Plots, Jammu — 2549646

25. **Sh. Chander M. Bhat**
Ward No: 07, Shiv Nagar,
Near Devika, Udhampur 182 101 — 272995
(e-mail: Chandermbhat@yahoo.com)

26. Sh. Kuldeep Kumar Bhat
Lane No: 02, H. No: 139
Pamposh Colony, Janipur
Jammu — 2574566

27. Sh. Pran Nath Bhat
Lane No: 06
Buta Nagar, Jammu

28. Sh. Ravinder Kumar Bhat
4/26, Buta Nagar, Jammu. 2592059

29. Sh. Kashi Nath Boni
22/C, Bhagwati Nagar,
Canal Road, Jammu 2555366

30. Sh. Suresh Boni
Sector, I H. No: 04
Durga Nagar, Jammu. 2591566

31. Sh. Romesh Kumar Boni
Sector I, H. No: 02
Durga Nagar, Jammu. 2592293

32. Sh. Gain Ji Boni
EWS Colony, near Mahajan Furniture.
Lower Roop Nagar
Jammu.

33. Sh. Sanjay Pandita
20/5, Jakhan (Gaon)
Rajpura Road
Dehra Dun 248 009 2733912

34. Sh. Bushan Lal Pandita
339-D, Pocket II
Mayur Vihar, New Delhi. 2256377

35. Sh. N.N.Pandit
3 Matruchaya Gulmohar
Cross Road No: 06
JVPD Scheme Juhu
Mumbai 400 049. 2670501(

36. Sh. Soom Nath Pandit
2, Nimminath Apptt.
Shastri Nagar, Near Vartak College.
Vassai, Mumbai.

37. Sh. Tej Pandit
3, Matruchaya Gulmohar
Cross Road No: 06
JVPD Scheme Juhu
Mumbai 400 049. 28426864

38. Sh. Girdhari Lal Wakhloo
Anand Nagar, Saraswati Vihar
Lane No: 02, H. No: 114, Bhori, Jammu 2504489

39. Sh. Soom Nath Bhat (Putrigam)
Laxhmi Nagar, Muthi, Jammu

40. Sh. Gopi Nath Koul
H.No; 4/117
Vikas Nagar, Sarwal, Jammu.

41. Sh. R.L. Dhar
S/o Sh. Arjan Nath Dhar
H.No. 01, Behind Petrol Pump
Basant Nagar, Janipura 2530055

42. Sh. Raj Nath Dhar
S/o Sh. Niranjan Nath Dhar
Behind Petrol Pump
Basant Nagar, Janipura 2532277

43. Sh. Sunil Dhar
S/o Sh. A. N. Dhar
S-2, 200/7, Vaishali-III, Ghaziabad 2775764

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